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# ANSWER

TO

*Richard Allen's*

*Essay, Vindication and Appendix,*

WHEREIN

He endeavours to prove, that, Singing  
of Psalms with Conjoyn'd Voices is  
a Christian Duty.

By *R. Clavering*

L O N D O N,

Printed in the Year, 1697.

Essay, Vindication and Appendix

WILLIAM

It endeavors to prove that Singing  
of Psalms with Organ and Voice is  
a Christian Duty.

Printed in the Year 1797.

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TOWARDS

Mr. *Claridge's* BOOK.

Beloved in our Lord Jesus Christ,

**B**eing desired by some Worthy Brethren in London, to signify unto you, That whereas there hath been a Mode of Singing set up and practised (of late) by some of our Brethren, by such limited and prestinted Forms and Tunes invented by Men; wherein all the People joyn together, both Saints and Sinners, young and old, holy and prophane, under the specious pretence of a Church-Ordinance and Gospel-Duty, without any foundation from the Word of Christ for their so doing. Divers of us have endeavoured to stem that current of Innovation, and repair that Breach made in the Church of Christ, lest it should deluge

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*all those of our Profession by the Impetuosity of its Innundation; and we hope our Labours herein have been of use to many, for their Satisfaction, altho' others have turned the Deaf Ear upon us, and persisted in their way of Common Popular Singing.*

*This is therefore to acquaint you, that whereas Mr. Richard Claridge, (one whom I highly esteem and honour for his Parts and Learning) was pleased above twelve Months since (of his own Accord) to write a Treatise in Answer to Mr. Richard Allen's Essay, Vindication and Appendix; he did communicate the same, either in part or in whole, to Mr. William Kiffin, Mr. Robert Steed, and Mr. Isaac Marlow, and my self; and we were of Opinion the printing of it would be of use; upon which Specimen being printed, Notice was given to Divers Friends both in City and Country some of which did willingly contribute toward its furtherance, and we hoped it might have been compleated before now.*

*But after Eight Sheets had been printed off it was discerned that the Author had made some Alteration in the Copy, which we could not consent unto, because it appeared to us to be different from those common principles of Christianity we profess, by which we should have been rendred incapable to have recommended it to your Perusal. And because he would not be prevailed upon to obliterate the same, we suffer it to be printed according to that Copy*

*which*

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which he read to those Brethren above-mentioned; which would have amounted unto about twenty Sheets, you must now be contented with these Eight Sheets only. It cannot be imagined that I (above all Men) should have the least thought of Prejudice against the Author, because he hath (without any request of mine) been pleased to Vindicate me from those Reflections R. A. hath cast upon me: For which I do hereby return him thanks. And by what you may see in these few sheets, where any Occasion hath occurred, you may be able to make a true Judgment of the rest. Had I therefore preferr'd my private Interest to the Honour of Truth, I should for that Reason have desired the publication of the whole. But through the Grace of God I am made willing to sacrifice all my own private Interest to the Honour of Christ, whensoever his Service shall call for it.

As to what you are here presented with, I have carefully perused it, and so far as I can discern, it is (in the general) Sound and Orthodox, and fit to be consider'd by all such who desire Information about this Controversie. For,

1. He hath sufficiently discovered his Antagonists pretence, that Singing of Psalms (as they practice it) is a Christian Duty, from the pretended Morality of it; and added five Arguments to prove, that according to R. A's. own reasoning, it's no Christian Duty.

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2dly. He proves, that singing of Psalms (as aforesaid) is not the Duty of every Christian, from the Example of Christ, as R. A. pretends; because it is not certain that Christ and his Disciples did then sing vocally together.

3dly. He proves, that the Greek Word *ὕμνος*, doth not in it's primary Signification denote Singing; but it's first and simple Signification is to Praise, and that without Singing: And that it is not restrained to God (as R. A. pretends) but is spoken of Men, and other things also.

The Primary Signification of this Word *ὕμνος*, he proves from several Authorities.

1. From Heathen Writers, of very great Antiquity.

2. From the Septuagint and Apocrypha.

3. From the best Greek Lexicographers.

4. From many Learned Translators of, and Commentators upon Mat. 26. 30. and Act. 16. 25. together with a most Learned and Elaborate Account of the Signification of the Greek Word, *ὕμνος*, and shews R. A. his Mistakes about it.

By all which it will evidently appear to any Unbiass'd Person, that all their pretences from the Etymology, and principal Signification of those Words, *Hymneo* and *Hymnos*, (that Praising God without Singing doth fully answer all that they can pretend to from those Words, according to the prime Signification known

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known, approved, and constant use thereof, and hath been so understood by the Learned, and was so rendred in their Old Translations of the Bible, until another mode of praising God, viz. Singing in Rhime, came to be in use in the last Century: After which they were pleased, for the Credit of their own invented Form, to add the Word Sing, in divers places of Holy Scripture: By which an Advantage hath been taken to impose upon, and deceive the Ignorant and Unwary Reader.

Our Brethren have invented different ways to support their Tottering Cause. As,

First, By telling us it's a Christian Duty, because it's a Moral Duty, and so the Duty of all Men, being taught them by the Dictates of the Light of Nature: Altho' it is to be remembered, that at the same time they went to a Singing-Master to be taught it, which (in my Opinion) confuted all those pretences without any further Trouble. But I would desire our Brethren to consider, whether such a position may not induce some to turn Deists, when they are told, that they may attain such knowledge of their Duties as they speak of, in a great measure without Revelation; in case they would believe what they say to be true. For besides what our Author hath said upon it, the late Reverend Doctor Manton, in his 11th. Sermon upon Heb. 11. v. 3. saith thus, That Reason is not the Judge of Controversies in Religion, and the Doubts that do arise  
“about

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*“ about the Matters of God are not to be  
“ determined by the Dictates of Nature. If  
“ then we leave the Written Word, and fol-  
“ low the Guidance of our own Reason, we  
“ shall but puzzle our selves with imperti-  
“ nent Scruples, and leave our selves under a  
“ Dissatisfaction. This is the Inlet of all  
“ Atheism and Prophaneness, when Men set  
“ up Reason as the highest Tribunal.*

Secondly, *When this will not do, Then they say, we must Sing as they did under the Law, and that there is no other way prescribed how we should sing : But when we have shewed them, that there was no such Singing practised under the Law, as they now use : And that the Psalms of David, &c. were not originally written in Rhime, nor sung in their manner : Then,*

Thirdly, *They tell us they have Apostolical Injunction for it, and the Example of Christ and his Apostles. And when they have been forced to confess they cannot prove their Mode of singing from thence : Then,*

Fourthly, *As their Ultimatum Refugium, They tell us, that Christian Churches have Liberty to order such accidental Modes and Circumstances of Divine Worship as are not particularly prescribed in the Word, as they shall judge most for Edification. And these External Modes and Circumstances of Worship, they take to be in the power of the Major Part of a Church, so far, as to warrant their*



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their own practice therein. Now if we should be no wiser than to follow such Direction, it might lead us to Rome, as well as to Geneva; where their practice of Singing was at first Erected.

But this hath been sufficiently answered by Mr. Isaac Marlow, in his Clear Confutation of R. A. and his five Commendators, even from their own Confessions, &c. to which I refer you.

I shall only add a few Passages out of Mr. Mather's late Book, called a Discussion, &c. where he saith, in page 132, 133. &c.

"No Difficulty or Severity of the Times can alter the Rule given by Christ unto his Church. And speaking of what some suppose may be done in point of Prudence, besides that Rule, He saith, "Prudence hath its Scope only in such things in Church-worship, as are no part of the Worship, but only Circumstances thereof related to Worship, not as it is Worship, but as an Action perform'd by Men, all whose Actions must have Time and Place for them: But when Place and Time come under an Institution, there Prudence may not alter them; nor may we swerve from the Rule, for they (then) become Parts of Worship.

Now if our Brethrens practice as to their manner of Singing, is not a part of Divine Instituted Worship, but only an External, Accidental Mode and Circumstance thereof, as they themselves

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*selves are pleased to tell us, then why do they impose it upon their Churches, as if it were the highest part of Divine VVorship; surely they have No New Commission from Christ to exercise a Legislative Power, by the Major part of the Members of their Churches, who can never (by their Vote) make an External and Accidental Mode of performing an Outward Action, a part of Divine VVorship, if God hath not appointed it; for none can alter the Nature of things but God alone. But I have no leisure at this time to enlarge upon this Subject, but shall beg of God to give you Understanding in this and all other parts of his Revealed Will; and Subscribe my self,*

*Your Servant for Christs sake,*

From my House  
in Barbican, De-  
cember 22. 1697.

**William Russel.**

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AN  
ANSWER  
TO

*Richard Allen's*

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WHEREIN

He endeavours to prove, that, Singing of  
Psalms with Conjoin'd Voices is a Chri-  
stian Duty.

*Animadversions on some Passages in R. A's  
Introduction.*

roduc. "THE only way for us to Glori-  
" fie God, and to make our Pas-  
" sage through this Vale of Tears,  
in any measure comfortable, is to pray and la-  
bour for more of those beautifying Graces of  
Charity, Meekness, and mutual Forbearance;  
that so far as we have attained, we may walk  
together by the same Rule, and wherein we yet  
differ, humbly wait upon God for a more com-  
pleat discovery of his Mind to us. p. 2.

B

*Animadv.*

*Animadv.* Charity, Meekness, and Forbearance are beautifying Graces indeed, and were never more wanting, than in this Censorious and Litigious Age; for the Contentions that have been raised, thro' the differing Opinions which some Men have imbibed from those of their Brethren, about Religious Matters, are fomented to that degree that what were but small Sparks at the first, are now encreased into Violent Flames, which threaten Ruine and Desolation on every Side.

As the Presence and Vigor of the fore-mentioned Graces make Religion lovely, and Christian Society comfortable; so the Absence or Decay thereof renders the one unamiable, and the other irksom and uneasy: How delightful and inviting is it on the one hand, to behold, *Brethren dwelling together in Unity, and forbearing one another in Love* and how uncomfortable is that Prospect on the other, wherein little else save Strife and Contentions are presented to our View! It therefore greatly concerneth all those, who would be accounted the Sons of Peace, and Well-wishers to the Prosperity of *Sion*, to Pray and Labour indeed for more of those cooling, as well as beautifying Graces of Charity, Meekness and Forbearance, for the quenching those Flames, which the contrary Vices have kindled and removal of those Causes of Uneasiness, which have thereby been introduced.

*He adds,* "That so far as we have attained, we may walk together by the same Rule, and wherein we differ, humbly wait upon God for a more complete discovery of his Mind to us. An Excellent End! the stronger, who have arrived to higher Attainments, Bear with their weaker Brethren, and do not impose a Snare or Yoke upon their Consciences.

*Introduc.* "It's too well known to be concealed that such different Apprehensions there are between us, and some of our Dear Brethren, about  
"singi

singing of Psalms ; which we are fully perswaded, with the Generality of the Reformed Churches, is an Eminent Part of Christian Worship ; but Divers of our Brethren are of a different Persuasion. page 2.

*Animadv.* But then, the Question is what kind Vocal Singing is so ? I answer, Not Conjoint Singing of a precomposed Form, either in *Prose* or with many Voices together, whether of Believers or Unbelievers, in an Artificial *Tune* ; which is added for by this Author. But such a Vocal Singing of one Person at a time, as is a Special Gift of the Holy Spirit ; *i. e.* When a Person Sings by Inspiration of God, without all help of Humane Power or Skill, having the Psalm, Hymn, or Spiritual Song, dictated for the Matter, and directed in the Manner, immediately from above : Others who are present, and have their Souls touched by the same Holy Spirit, keeping silence with the external Voice, but making Melody in their Hearts to the Lord.

Now, tho' the Generality of the Reformed Churches, ( *as he styles them* ) are for Set-form Singing with United Voices in an Artificial Tune ; will their Unwarrantable Practice make such Singing Justifiable and Authentick ? \* Universality and Consent are good Arguments, where the Point under Debate made a Case of Religion, and cannot be defended by Scripture Authority : This Instance is brought as a great Disadvantage, if I had a mind to improve it against him. For are not the Generality of the Reformed Churches, partly for Prelatical, and partly for Presbyterian Government ? Some for Set-forms of Publick Prayer, and Most for Infant-Baptism ? I would therefore ask him, what he thinks of this Generality ? Are there not a great many Relicks of *Rome* yet standing, and doth not the Reformation it self, ( *as 'tis called* ) cry aloud

for a Reformation, especially the *Major* part?

"But divers of our Brethren (*saieth he*) are  
"a different Perswasion: And 'tis hoped, they  
be enabled by the Grace of God so to continue;  
cause your Perswasion about singing after the Co  
mon, Popular Way, doth not appear by any thi  
yet that I have seen written in Favour of it,  
have the least Foundation in Scripture.

*Introduc.* "So far as I can apprehend the No  
"ons of our Brethren, they themselves are of  
"ferent Judgments about this Practice.

*Animadv.* What Cause then have we to Pr  
that God would be pleased to send forth his L  
and his Truth, that we may all come to the Kno

\* *κατασκευάζει*, a word  
that signifieth, the re-  
storing of things out of  
order into their proper  
places again.

ledge of his Will, Have no  
visions among us, but be \* per  
ly joyned together in the same m  
and in the same judgment, 1 Co  
1. 10. and that all those  
are so much for Humane

cency and Order in the Worship of God, may  
the Vanity of such Attempts, and return to Ch  
the Apostle and High Priest of our Profession,  
to his own Appointments, as they are in their Na  
Simplicity and Beauty, without the adventit  
Garnish of Man.

*Introduc.* "Some seem to think, that singing  
"a part of the Worship peculiar to the J  
"Church, and that therefore 'tis abolished u  
"the New Testament. Others seem to allow of  
"ing still, but suppose it to consist only in Joyful  
"of Heart, and that it should not be Vocal. Ag  
"others seem to allow of Vocal Singing, bas  
"ny the warrantableness of Conjoint Singing,  
"many Voices together. Some Scruples arise a  
"the Matter, and others about the Manner of  
"Singing.

*Animadv.* The whole Controversie is reducib

two Heads, viz. The Matter and Manner of singing; and therefore the Enumeration of the several particular Differences is unnecessarily pressed. But seeing they are mentioned, as the several Opinions of Brethren about Singing, I cannot omit the Misrepresentation given of the two former of them. For they who think that Conjoint singing with many Voices together, was a part of Worship peculiar to the Jewish Church, do think that all Singing is abolished under the New Testament; tho' 'tis their Opinion, that unitary Vocal Singing is. Nor do I know of any who so for silent Singing, as to allow of none that is vocal. That Vocal Singing which, I conceive, they except against, is by a Set-form of Words, either of Single Voice, or with Plurality of Voices, and Tune taught and learned by Art.

Introduc. "That therefore I may in some measure, if possible, convince the Opposers of this our Practice, satisfy those that are doubting, confirm those that are wavering, and defend it from the heavy Charge which some bring against it, of being a groundless and superstitious Innovation, I shall endeavour to clear these five things.

"That singing the Praises of God is a Christian Duty, and not peculiar to the Jewish Church.

"What singing is; That 'tis properly an Action of the Voice, and not of the Heart only.

"That Conjoint Singing of many Voices together is warrantable.

"What we are to sing.

"How we are to sing.

And under each of these, I shall endeavour to remove all the Scruples of our Brethren that dissent from us, so far as they come to my Mind.

Animadv. How well this Author hath acquitted himself in the Task he hath undertaken, will be seen in the Examination of his Book; my Design



is to follow him according to his own Method and to weigh all that he offers as Argumentation for his Opinion, in the Ballance of the *Sanctum*. Whereby the Impartial *Reader* may judge, whether or no the Truth lies on his side the Scale, or on the other. He tells us in the *Introduction*, "That he can truly appeal to God, that 'tis only a sincere love to Truth that hath prevailed upon him at this time, to offer his thoughts about this Matter; and he heartily desires that herein he may be guided by the Word and Spirit of God. pag. 2, 3.

And in the *Epistle Dedicatory*, he acquaints the Members of that Church of Christ, to which he is most immediately related, "That he lays before them, what he judges to be the Counsel of God in this Matter; and as to the Fundamental Principles of *Conjoint Singing with many Voices together* which he calls a Religious Practice, and whereof he expects the acquiescence of their Judgment and Consciences, he therein depends only upon the Authority of God's Word, and Sound Arguments deduced from thence. And I have so much Charity to hope, that he is sincere in his Apprehensions and writes what he apprehends to be true. But as he acknowledges in the beginning of his *Introduction*, "That the best here know but in part, and that different Sentiments, even in Religious Concerns, are every where found among some of the wisest and most serious Christians. Pag.

1. So I the less wonder, that he himself should in this Controversie pursue a Shadow instead of Substance, and wander in a dark and crooked Path who had a clear and strait one to walk in. But thus it hath fallen out, thro' a Mistake of the Person he hath endeavoured to manage, and the Opinion by him defended hath proved a strengthening of the Opposers, and still lies under the heavy Charge of being a groundless and superstitious Innovation.

## CHAP. I.

Wherein R. A's. first way of proving Sing-  
ing of Psalms a Christian Duty, viz. From  
it's Morality, is considered and disproved.

**R**ichard Allen having laid down this Position, viz.  
“That singing the Praises of God is a Chri-  
stian Duty, and that it was not peculiar to the  
Jewish Dispensation; endeavours to prove it these  
three ways,

1. “From it's being a Moral Duty.
2. “From the Example of our Lord Jesus here-  
in.

3. “From the Apostolical Injunctions thereof.

I shall consider his several ways of Proof in their  
Place and Order, and in this Chapter begin with  
his first; viz. The Morality of singing of Psalms.  
He and others who are for common, popular Sing-  
ing, lay great stress upon the Morality of their  
Practice; I have often heard it urg'd as their *Achil-  
lean* Argument. For when they have been beaten  
from other Holds, they have run to this as their  
impregnable Fort. Therefore let us attend to what  
R. A. says about the Moral Nature of it, and the  
immutable Obligation, wherewith it binds all Man-  
kind to the performance thereof.

“Singing the Praises of God (*said he*, Essay, p. 6.)  
is not a meer Positive Duty, but a Moral One,  
and consequently the Duty of all Men. This I  
deny, and shall give my Reasons for it, when I  
have examined

1. His Explication of this Thesis. And
2. His five Considerations to prove it.

Sect. 1. *First*, I shall examine his Explication of this Thesis, wherein tho' he hath spoken well concerning the Nature of meer positive Duties, as being such as have no intrinsick Goodness in them, but derive all their Vertue and Obligation from God's positive Command and Legislature; yet I cannot receive his Notion about Moral Duties of Religion; *Namely*, "That they were originally written in the Heart of Man by Nature, and may still in a great measure be discerned by serious Attention and Consideration, without any special Revelation; Essay, p. 7.

To discover the Unsoundness of this Assertion Man may be consider'd both in his Innocential and Lapsed Estate; and so Nature it self according to this twofold State of Man, admits of a double Signification.

In Man's Estate of Innocence, it could not possibly be Nature, as the word is commonly taken, but the God of Nature, who originally wrote the Moral Duties of Religion in the Heart of Man. *And God said, let us make Man in our Image, after our Likeness: So God created Man in his own Image, in the Image of God created he him, Gen. 1. 26, 27.* And the Apostle shews wherein this consisted; *Namely, In Knowledge, Righteousness and Holiness, Col. 3. 10. Eph. 4. 24.* From the comparing of which Scriptures, it plainly appears, 'twas God himself and not Nature, that insculp'd them upon the Heart of Man.

Again, Nature in the Fall is totally depraved as well as Man, and therefore stands in equal need of Redemption. And this being the Case, how can that which is universally corrupted, exert an Operation peculiar to a most Pure and Holy Principle, as is the writing of Moral Duties of Religion upon the Heart of Man? I know 'tis a received Opinion with many



many, that the Light of Nature doth discover those Moral Duties unto Men, which are incumbent on them as Creatures. But if they are ask'd what they mean by the Light of Nature? we find them divided in their Answers: Some tell us it is Natural Conscience; but that springing from the Natural Powers of the Reasonable Soul, which is defiled in the Fall, cannot do the Work assigned it: Others say, 'tis a Relick of that Light which Man lost by his Fall, or a Remainder of the Law written in the Heart of Man in his first Creation, which is not, saith *Zanchius*, wholly \* erased by the Fall. But how can this be? seeing † he, and ‡ others acknowledge, that Man by the Fall is dead in Sin, and wholly defiled in all the Faculties and Parts of Soul and Body. Is utterly indisposed, disabled, and made opposite to all Good, and wholly enclined to all Evil. If Man lost all Spiritual Life, Light and Power, by the Fall, then 'tis impossible in that Estate, he should have any such Relick or Remainder left in him, for the discovery of his Duty to God.

Against this it is Objected, That the *Gentiles* were not only directed, but also enabled by the Light of Nature, to do the Duties of the Moral Law. For when the *Gentiles* which have not the Law, do by Nature the things contained in the Law, these having not the Law, are a Law unto themselves, *Rom.* 2. 14.

The Answer hereunto is obvious, if it be considered what Nature the Apostle intends in this place; if that Divine and Spiritual Nature, which is derived from the Lord Jesus Christ, then the Objection

\* *Partim expuncta, partim oblitterata.* Zanc. Tom. 4. l. 1. cap. 10. p. 190.

† *Omnes homines per inobedientiam Adæ injusti effecti, totiq; quanti sunt, animo & corpore corrupti, &c.* Tom. 6. Com. in Eph. p. 82.

‡ *Baptist's Confes. of Faith*, Chap. 6. Sect. 2, 4. *Westminster Confes.* Chap. *ibid.*

jection vanisheth; but if that Corrupt and Depraved Nature we derive from Old *Adam*, then 'tis utterly impossible, that any by that Nature should do the things contained in the Law, whose Commands are Holy, Just and Good. And therefore *Estius* and *Toletus* in *Pool's Synopsis Criticorum*, do understand by Nature, that which is *per Gratiam reparata*, repaired or restored by Grace.

From whence 'tis evident, whether we consider Man before, or after the Fall, neither the Law of God it self, nor Moral Duties of Religion arising therefrom, were written originally in the Heart of Man by Nature; but by the God of Nature alone, to whom the Inscription is peculiar; as being not only a Special Branch of his Royal Prerogative, but also of his Gracious Promise to his People, *I will put my Law in their inward Parts, and write it in their Hearts*, Jer. 31. 33.

*Sect. 2.* The Term [*Moral*] (which *R. A.* much insists upon) being ambiguous, would require some Explication, but that by applying of it here to the Worship of God, and opposing it to meer Positive and Instituted Duties, he hath given us his Sense of its signification. Only let the Reader take Notice that he seems to comprehend the whole of Religious Duties under these two Heads, Moral and Positive; and in saying, those of the first sort, "may still in a great measure be discern'd by serious Attention and Consideration, without any special Revelation. To me he plainly intimates, we are not much obliged to Divine Revelation for any thing, save those of the second sort, viz. meer Positive Duties, such as *Baptism* and the *Lord's Supper*, which have no real intrinseck Value in themselves, but receive (as he says) all their Force, whereby we are obliged to observe them, from the Declaration of God's Will and Pleasure by his Word.

The serious Attention and Consideration he speaks of, are surely too dim a Light of themselves, to make the great discoveries he ascribes to them. For he doth not speak of some particular Duties only that are discernable thereby, but Moral Duties *Indefinitely*, and those not darkly neither, but in a great Measure, and such as do oblige a Christian. Now tho' it should be supposed, ( but not granted ) that some such discoveries may be made, as he mentions, by serious Attention and Consideration, without any special *Revelation*; I would then fain know of him, how the *Stoicks*, *Platonists* and *Peripateticks*, Men destitute ( I suppose in his Opinion ) of special *Revelation*, and yet many of them very serious for Attention and Consideration, came to be so divided *De naturâ summi Boni*, about the Nature of the chiefest Good, some placing it in the Habit, others in the Action of Vertue, and some in the Union of the Soul with God? Whence it came to pass, that those great Contemplative Moralists did spend so much of their time in Disputes, about the Nature of Vertue in general, the Offices of it, and the measures of Practice conform thereunto? If Attention and Consideration would have directed them in those Enquiries, 'tis strange how such Studious and Speculative Men, should be at so great an Uncertainty about them.

Again, If special *Revelation* be not necessary to guide Men in their Disquisitions about the Moral Duties of Religion, but serious Attention and Consideration, exclusive of such *Revelation*, will still in a great Measure direct them; I demand the Reason of that universal Ignorance, which possesses the Minds of the Wisest Men of all Nations, who have not ( I conceive in his Judgment ) special *Revelation*, about these two great Duties of Religion, *viz.* the Worshipping of Christ as God, and the Believing that Salvation is to be had through him alone; since

since 'tis demonstrable from his Hypothesis, who divides Religious Duties into Moral and meerly Positive, that neither of these before-mentioned can be meerly positive, but must of necessity have something Moral; because they have an intrinsick Goodness in them, and flow from that relation we have to Christ as Creatures; for he is our Creatour, no less than our Mediatour; *For by him were all things created that are in Heaven, and that are in Earth; all things were created by him, and for him; and he is before all things, and by him all things consist; Col. 1. 16, 17. All things were made by him, and without him was not any thing made that was made, John 1. 3.*

Once more: If Moral Duties of Religion, may still in a great Measure be discerned by serious Attention and Consideration, without any special Revelation, then it will follow, that the contrary Vices are discernable by the same way: For that which directeth Men to the Knowledge and Practice of Vertue, directeth them also to the Knowledge and shunning of Vice. Now if Moral Evil is still in a great Measure to be discerned by serious Attention and Consideration, without any special Revelation, then surely it was so in former Ages. And if so, whence was it, that some of those Moralists, that had the greatest Reputation for Humane Wisdom, were so mistaken about the Nature of Moral Evil? Will *R. A.* say, they were not Men of serious Attention and Consideration? I suppose he will not.

*\* Dixit omnia peccata esse paria; nec minus delinquere eum, qui Gallum gallinaceum, cum opus non fuerit, quam eum qui Patrem suffocaverit. Tul. Orat. 23. pro Muræna.*

What thinks he then of *\* Zeno*, "who made  
" no difference between one Sin  
" and another, but accounted  
" him as great an Offender, who  
" kill'd a Cock, no necessity requiring it, as he that slew his  
" Father. If any Credit may

be given to *Tully*, who writes his Character in short, he was a very great Man, And

And \* *Tully* himself, one of the chief of his Age both for Philosophy and Eloquence, a Man of profound Study and Speculation, expressly allows "of Injury: And commends "† Self-murder in some Persons, at some times, and particularly in *M. Cato*, who chose rather to be his own Executioner, than to see the Face of *Cæsar*.

'Twere easie to multiply || Instances of this kind, and to shew that some Men of great Attention and Consideration, have been so very confused in their thoughts about Moral Good and Evil, that they have perverted the distinction of both, making that Duty which is Sin to do, and that Vice which is a Duty to practice.

And 'tis no wonder these Men of Consideration were at so great a Loss; for they expected more from themselves as to these Matters, than they did from God. "The Philosopher, saith (a) *Epictetus*, expects all from himself. Our Life, saith (b) *Seneca*, is from God; but that which is greater than Life, our Vertue, is from Philosophy. Therefore we owe so much the more to Philosophy, than we do to God; by how much Vertue is better than Life.

And (c) another hath this strange Expression; "No Man (saith he) ever thought him-

\* *Iustitia primum munus est, ut ne cui quis noceat, nisi laceffitus injuria. De Offic. l. 1.*

of Revenge in case

† *Nonnunquam mortem sibi ipsi consciscere alius debet, Catoni autem, &c. moriendum potius quam Tyranni vultus aspiciendus fuit. De Offic. l. 1.*

|| See Taylor's *Ductor Dubit.* l. 2. c. 1. r. 1. n. 33, 46. p. 176, 180.

(a) φιλοσόφος πάντας καὶ χαρακτὴρ πάντων ἀνθρώπων καὶ βλάστην ἐξ ἑαυτοῦ προσδοκᾷ. *Enchirid. cap. 71.*

(b) *Deorum immortalium munus est quod vivimus; Philosophiæ quod bene vivimus: Itaque tamò plus nos debere huic quàm Dijs, quanto majus beneficium est bona Vita, quam Vita.* *Epist. 90.*

(c) *Virtutem nemo usquam acceptam Deo retulit, Cic. de Nat. Deorum.*

self



" self obliged to God for being Vertuous. These were Men of great Attention and Consideration; but while they scorn'd to acknowledge Moral Ver-

\* *Illam sibi quisque debet, non ab alio petitur.*  
Sen. Epist. 90.

tue *Rem beneficiariam*, a Benefit collated by Heaven, " but \* owed " it wholly to themselves: How was it possible they should ever attain to distinct and certain

Notices of Good and Evil? or to use *R. A's* Words, discern in a great Measure Moral Duties of Religion? For such knowledge is from God, which they proudly disowned. They did understand many Truths, and were eminent for many Parts of Morality; but if serious Attention and Consideration were their alone Guide, how came the chiefest of them to be so misguided in several important Duties, wherein 'tis not improbable they used equal Exactness and Care in their Disquisitions?

For my part, I cannot conceive what is intended by this Assertion of *R. A.* wherein so much is attributed to serious Attention and Consideration, unless he would depreciate Divine Revelation, and if not set up *Theism*, or Natural Religion in it's Room, yet at least place them upon equal Ground; or what is very near of kin to *Theism*, raise the long buried *Pelagian* Notion out of it's Grave.

*Sett. 3.* From the Explication of his Thesis, viz. That Singing the Praises of God, is not a meer Positive Duty, but a Moral one; and consequently the Duty of all Men, thus examined: I proceed in the second place to his five Considerations which he brings to prove it.

I. His first Consideration is, " That 'tis a moral " Duty for Men to praise God, with all the Facul-  
" ties wherewith he has endow-  
" ed them. To † glorifie him,  
" not

† 1 Cor. 6. 19, 20.

not only with the Faculties of their Souls, but also with all the Members of their Bodies. *Es- say*, p. 8.

*Ans.* The Apostle makes it a pure Evangelical Duty, and argues not from our Creation, but from our Redemption; *Ye are bought with a price, therefore glorifie God in your Body, and in your Spirit, which are God's*; 1 Cor. 6. 20. I do not deny it to be a Moral Duty, to praise God with all the Faculties of Soul, and Members of the Body; but in the place quoted, the Apostle presseth the *Corinthians*, to glorifie God from a pure Evangelical Principle; Christ hath given himself a Ransom for Soul and Body, and therefore with both ye are obliged to glorifie him.

And what is this to Singing? Yes, saith *R. A.* 'Tis certain that Men have not only a Faculty to praise God in their Hearts, by an inward acknowledgment of his Goodness and Excellency, but also with their Mouths; and this not only by Speaking, but also by Singing his Praise.

*Ans.* 'Tis certain all Men ought to praise God with all the Faculties of their Souls; but 'tis not certain that all Men have a Faculty to praise God by Singing Vocally: Whether he understands by Faculty, some connate power of the Soul, in which sense the Understanding, Will, and Appetite are Faculties; or as the Word in it's true Origination imports, *Facilitas agendi*, (saith *Calep.*) an *Easiness* to do a thing. For if he takes it in the first Sense, then 'tis essential to the Soul, and ought to be reckoned among the concreated Faculties, which none of those who treat of the Soul, have done that I have read of. If he understands it in the second Acceptation, viz. an *Easiness* to do a thing, then common Experience will oppugn him; for how few among the vast multitudes of Mortals, have attained such a Faculty?

How-

However, he proceeds to this Conclusion, whether his Premises will bear it or no; "That 'tis  
 " a Moral Duty, and suitable to the Dictates of  
 " right Reason, for Men to praise God by Singing.  
 " And takes it to be a clear Demonstration.

*Answ.* Saying and Proving are two things. Pythagoras had indeed obtained so great an Authority among his Scholars, that his *αὐτὸς ἔφη*, his bare Assertion pass'd without Contradiction. But Implicit Faith hath long since been abandoned by the sincere Disciples of Jesus, and nothing short of Evident Proof should be admitted for Demonstration; which is here wholly wanting. If to praise God by Singing be suitable (*as he says*) to the Dictates of right Reason, then those who are not of his Opinion in this matter, have either wilfully rejected that Guide, or are Metamorphosed into Irrational Beings; either of which would be too uncharitable to suppose, seeing those who dissent from him, do believe with the Apostle, that Religion is *λογικὴ λατρεία*, their Reasonable Service.

*Seet.* 4. 2. His Second Consideration to prove, that Singing the Praises of God is a Moral Duty, is this;

" Singing the Praises of God, saith R. A. was  
 " a Duty perform'd to him by the Heavenly Angels,  
 " at the Discovery of his Glorious Perfections in  
 " the Creation. Which I think evidently shews it  
 " to be the Duty of reasonable Creatures, as such,  
 " and consequently a Moral Duty. *Essay*, p. 9.

*Answ.* *First*, It is a Question whether the Heavenly Angels sang vocally or no; because where the Scriptures are silent, as they are in this matter, we may very well Query about it.

\* *Camero. Praefat. Tom.*  
 2. p. 44<sup>o</sup>, 44<sup>i</sup>.

*Secondly*, If that Opinion of the \* *Schoolmen* be true, that Angelical Beings express their Minds



ends to one another, *Sola Voluntate*, by the Will  
 then how can they be said to Sing in a Vocal  
 manner? When Angels have appeared, and spake  
 Men in assumed Bodies, for the Execution of  
 at present Service Almighty God was pleased to  
 employ them in, they spake by the Mediation and  
 Ministry of the Organs of those assumed Bodies: But  
 Angels considered meerly as Spirits, have no Instru-  
 ments for the sensible and orderly Articulation of  
 sounds, which is properly \* Ex-  
 ternal Speech; and consequently  
 cannot modulate the Outward  
 Voice without assumed Bodies;  
 because such an Action is proper  
 to a Rational Agent, acting by  
 Ministry of Corporeal Organs.

\* Note the Speech here  
 spoken of, is that which  
 Philosophers term λόγος  
 προφορικὸς, Speech ut-  
 tered or pronounced.

Thirdly, 'Tis not evident to me, that an Ex-  
 ample of the Angels, as such, is a sufficient Ground  
 for the Foundation of a Moral Duty to Men. For  
 the Glorious and High-exalted Station they are in,  
 and the different Administration they and we are  
 under, make it improbable, that they should be  
 a Rule or Standard for our Obedience: Jesus Christ  
 Head of his Church, having not taken upon  
 the Nature of Angels, but the Seed of Abraham;  
 any where referred us to them, but to him-  
 self for Direction, in all the parts of Duty:  
 therefore saith Christ, † Follow  
 me, and the Apostle called  
 the Corinthians, to be  
 followers of him, as he was of Christ.

† Mat. 4. 19. and John  
 1. 43.  
 || 1 Cor. 11. 1.

The Heavenly Angels are Glorious Creatures, Mi-  
 nistering Spirits to the Heirs of Salvation, and ex-  
 ecute the Will of God in Perfection. But as ex-  
 cellent Beings as they are, 'tis not said in the Ho-  
 ly Scriptures; *Be ye holy*, for the Angels are holy:  
*Be ye perfect*, as the Angels are perfect:

\* *Levit. II. 44.* and  
 † *1 Pet. I. 16.*  
 † *Mat. 5. 48.*

But, \* *be ye holy, saith the Lord  
 for I am holy ; and † be ye perfect  
 saith Christ, even as your Father  
 which is in Heaven is perfect.*

ought all to Pray, that the Will of God may be done in Earth, as it is in Heaven : But how can the Angels, of whom there is no Evidence, nor much as Probability of their Singing Vocally in Heaven, be a Rule or Precedent of such a Practice here below ? This is a dark Region our Souls are now in, and we know but very little of the State and Employment of the Heavenly Angels ; that they are Glorious Spirits, and do continually Adore and Magnifie God, the Holy Scriptures inform us ; that they praise him by Vocal Singing, the Sacred Records are not only silent, but 'tis also Warrantable to Spirits, as such, who are Incomplete Beings, and so incapable through the Defect of proper external Organs, of a Vocal Celebration of Adorable Perfections. In a word, the Celestial Angels are pure Intellectual Substances, separated from Matter, and therefore cannot be supposed to Sing in *R. A's* Sense, *that is*, with the External Voice.

But he proceeds to prove the Point asserted, that the Reader may see that he has Ground for what he says ; his Proof is, "That the Angels did praise God by singing, he himself testifies, *Job 38. 7. When the Morning Stars sang together, and the Sons of God shouted for joy.* That by the Morning Stars here, can't be meant the Material Stars in the Firmament, to me seems plain, in that they

\* *Gen. I. 1.*

† *Ver. 19.*

"at his laying the Foundation  
 "of the Earth, which \* was  
 "the first day of the Creation  
 "whereas the Material Stars  
 "were not made till the  
 "fourth day. And therefore

"by the Morning Stars we are to understand

the best Expositors, the Holy Angels, called in the following Words, *The Sons of God*, (as also Chap. i. 6.) And they are fitly called Stars in the same sense, in which they are elsewhere called \* Angels \* 2 Cor. 11. 14. of Light. *Essay*, p. 9, 10.

*Ans.* I do not think, notwithstanding the Assurance he speaketh with, that by the Morning Stars we are to understand the Holy Angels; and know all the best Expositors do not conclude with him. † † Vid. *Crit. Sacr.* in loc. Rabbi *Abenezra* understands the Planets; the Learned *Drusus* and *Gratius*, Material Stars; with whom also accord the *LXXII* Interpreters, who make a plain Distinction between the Morning Stars and the Sons of God; reading ἀστέρες, Stars simply, and ἀγγέλους, Angels, or the Sons of God.

(a) *Mercer*, *Lyra*, *Mena-* (a) *Synop. Critic.*  
*sius*, *Tirinus*, *Cartwright*, and  
undry other Learned Men, do not take the  
Morning Stars figuratively, but  
properly. (b) *Drusus* explains (b) *Crit. Sacr. ubi supra*  
his place by *Psal.* 19. 1. *The Hea-*

*vens declare the Glory of God*, that is, says he, "By their perpetual Motion, and curious Structure; and so do the Stars sing his Praises, there being a parity of Reason in both. And whereas our English Version of the Bible reads

[Sang,] (c) *Hierom*, a great (c) *Bib. sacr. Ar. Mont.*  
Master of the *Hebrew*, translates  
*Laudarent*, [Praised,] and so  
both (d) *Grotius*. *Coverdale's* (d) *Crit. Sacr. ibid.*  
Translation, Dedicated to *Hen-*

ry 8. and Printed Anno 1535. hath it thus, *When Morning-Stars gave me praise*. And three other Editions, Anno 1540. 1585, and 1591. with *Cran-*  
*mer's* Preface to them, render it, *Wh. v the morning*  
Stars

*Stars praised me together* : And thus to me it appears, we are not to understand by the *Morning Stars*, the *Holy Angels*, with *R. A.* but the *Material Stars* in the Firmament, who Praise their Creatour in their kind ; *i. e.* Objectively, tho' not Actively.

But *R. A.* says, " The Material Stars in the Firmament can't be here meant, in that they sang at God's laying the Foundations of the Earth which was on the first day of the Creation, where as the Material Stars were not made till the fourth day. Let us first examine the Text, and then try his Argument. The Text in *Job* is best explained by the Context, which lies thus ; in Chapter 31. *Job* makes a Protestation of his Integrity in sundry Instances, and wisheth some Indifferent Person had the Hearing of the Cause between God and himself. *O that one would hear me ? behold my Desire is, that the Almighty would answer me ; v. 35. I would declare unto him the number of my steps, v. 37. I would give him ( as Clark paraphraseth upon his Words ) a just Account of my Life past, to see what he can accuse me for. Whereupon, after Elihu's Discourse, which takes up the 32, 33, 34, 35, 36, and 37 Chapters, from v. 6. of the 32. the Lord is pleased himself to answer Job out of the Whirlwind, Chap. 38. 1. Who is this that darkeneth Counsel, by words without knowledge ? v. 2. that seeketh to justify himself, and misrepresent the Wisdom and Justice of my Proceedings. Gird up now thy Loyns like a man ; for I will demand of thee, and answer thee ; v. 3. Where wast thou, when I laid the Foundations of the Earth ? declare if thou hast understanding v. 4. Now mark the Connexion that *R. A.* makes of the Seventh Verse with the Fourth, as tho' they respected one and the same Moment of Time ; which is I conceive a Mistake in him, and that which Logicians call, Fallacia Compositionis, a Fallacy of Composition, in connecting and joyning together those*

thing

things, which are and ought to be divided. For the *Seventh Verse* doth not seem to have relation to the same Time mentioned in the *Fourth*, but to another. Therefore the Old Versions of the *Bible*, before taken notice of, begin the *Seventh Verse*, with a Repetition of the Question in the *Fourth*, *Where wast thou when the Morning Stars, &c.*? making two distinct Questions of the two *Verses*, relating to two different Times, and the *Seventh* not to be, either a Member, or Exegetical of the *Fourth*. Which is also observed by *Simon Patrick*, in his *Paraphrase* upon the place, *Where wast thou, when the bright Stars first appeared, to proclaim my praise with one consent?* And by *Beza*, in his *Exposition* of *Job*, Dedicated to *Queen Elizabeth*, *sup. loc.* So that the Context runs very smoothly, and agreeably to the Scope of the Place, thus, *Where wast thou when I laid the Foundations of the Earth?* and, *Where wast thou, when the Morning Stars sang together, and all the Sons of God bowed for Joy?*

Now let us come to the Tryal of *R. A's* Argument, and see what Strength it carries. "The Material Stars, (*saith he*) in the Firmament can't be here meant; but why so? because the Stars were expressed, "Sang at God's laying the Foundations of the Earth, which was on the first day of the Creation, whereas the Material Stars were not made till the fourth Day.

*Ans.* 'Tis a meer Begging of the Question; for deny the Morning Stars, (which I apprehend to be Material Stars, and not the Holy Angels) Sang at God's laying the Foundations of the Earth, which he takes for granted, and demand of him better Proof: for the Hebrew Word *רָנָן*, *Ranan*, doth not necessarily infer that Signification here; *Singing* not being it's primary and General Sense, as *R. A.* himself confesseth, *Idem*, p. 30. The main Stress of his Argument lies upon



these three Suppositions, which I think are Erroneous;

1. That the Morning Stars here mentioned, are not the Material Stars in the Firmament, but the Holy Angels.

2. That the Angels were created on the First Day; and,

3. Sang at the laying the Foundations of the Earth which was then.

The First not only makes a needless Tautology in the Text, but is also

\* Andrew's Sermon on 1 Cor. II. 16.

a \* Wringing of the Scriptures, strain that out of them which not in them. The Third, If Angels

are to be understood by the Sons of God, confuted by the Text, which says, The Sons of God Shouted, not Sang; and all know, Shouting is a different Sound or Noise from that of Vocal Singing.

As to the Second, I desire him to read an Authority cited by him, p. 79, 112. in Favour of Rythmical Singing.

† Edwards's Excell. and Perfect. of the H. Scriptures, Vol. 3. cap. 7. p. 324.

“† Some (saith he) refer the Creation of Angels to this first day's work, by reducing them

“the word Heaven in the first Verse, but the

“verse is a general Account of the whole Creation,

“tion, and not of any particular days production

“ (or else by Heaven and Earth there is meant

“first matter, or rude Draught of both) therefore

“fore no such thing can be inferr'd thence. Nor

“are we to think, that the Angelick Order

“comprehended under Light, (as I find some

“gine, because they read of An Angel of Light

“2 Cor. II. 14.) for it is material Light only

“is the product of the first days work, I

“ther think, that Moses designed not to include

“Angels in any part of that Account, which

“gives of the Creation; for he makes it his

ness to speak of those Works of God which were Visible and Sensible; and therefore 'tis no wonder that the *Angelick Spirits* are not mentioned, for they come not within the Compass of his Undertaking.

*Self.* 5. The Third Consideration he brings to prove Singing the Praises of God to be a Moral Duty is, that

"Whatsoever was practis'd in the Church of God, and approved by him, before the giving of the Law at Mount *Sinai*, and never after declared to be Typical, is a Moral Duty. I know no Exception can be made against this Assertion. *Idem*, p. 10.

*Ans.* I suppose he means, whatsoever was practis'd in the Assemblies of the People of God, as a Part of his Worship, and approved by him; that is, Commanded or Instituted by him, before the Promulgation of the Decalogue, and never afterward declared to be Typical, is a Moral Duty; or else this Assertion may be justly excepted against. For all Uncommanded Worship is forbidden, and therefore Unlawful Worship. Neither can any thing be properly a Moral Duty, if it be performed in the Church of God, as a Part of his Worship, which hath not the Stamp of Divine Authority upon it. For the Agreeableness of Practice to (that which is called) Right Reason, or the Light of Nature, is no sufficient Ground for a Church Observation, except it be also commanded by God. I do not in the least Question, but that the True Church of God in all Ages, was guided by his Holy Spirit in the Worship they performed, and he accepted; or else I know not how they could be the True Church, or perform acceptable Service to him. For the True Church hath Christ all along for it's Head of Government

and Influence ; to suppose it at any Time to be without him for it's Legislator and Guide, were to make it cease it's very Being. For the Being of the True Church consists in it's Union with, and special Relation to Christ, as it's Head. And for the Service which it performs to God, they must be of his Prescribing, and not the Issues of our own Private

Studies and Contrivances. For

\* *Reynold's on Hof. 14.*  
3, 2.

\* nothing can go to God, i. e. meet with Acceptance at his Hands, but what first comes from him.

From whence it doth apparently follow, that whatsoever was practised in the True Church of God and approved by him, as a Part of his Worship, even before the Giving the *Sinai* Law, had his Command for it ; because it could not otherwise be acceptable Worship to him : For he accepts of none, but what he has Appointed.

To this it may perhaps be Objected, that before the Giving of the Law at Mount *Sinai*, there was no written Law, and so no Command for the Churches Direction in Worship : But Moral Duties of Religion were written in Mens Hearts by Nature, and by serious Attention thereunto they could discern what they were, without any special Revelation, and so perform true and acceptable Worship to Almighty God.

*Answ.* This Objection is in part answered already where I have shewn, that Moral Duties of Religion are not written in Mens Hearts by Nature, but by the God of Nature ; and that serious Attention alone is Morally Impossible to make the great Discoveries, which are attributed to it ; for Man's

† *Acts 26. 18. Eph. 5.*  
*3. Col. 1. 13. 1 Thes.*  
*5. 5.*

Natural Condition in the Fall being as the Holy Scriptures declare, † Darkness ; how is it possible for him to see his



ral Duty to God, and to perform it with Acceptance, without special *Revelation*? for he must needs fail, who hath not this Unerring Guide to direct him.

And tho' there was no written Law before the giving of that at *Sinai*, and so no written Precept for Direction in Church-Worship, yet this Defect was supplied by Divine *Revelation*; \* "In the beginning of the World, saith one, God delivered his Word by Revelation.

\* *Ussher's Body of Divinity.* p. 6.

And a little after, † "From the Creation, until the time of *Moses*,

† *Ibid.* p. 7.

for the space of 2513. years, God immediately by his Voice and Prophets sent from him, taught the Church his Truth,

*Heb. I. 1.* || Another hath this excellent Saying, "Christ is called by *Peter* and the Greek Fa-

|| *Taylor's Ductor Dubit.* l. 2. c. 1. r. 1. n. 44. p. 180.

thers, *ὄντος καὶ λόγος*, the Word of the Father and the Law; and it is remarkable, this Word or Law of the Father, was the Instrument of teaching Mankind in all Periods of the World.

And \* a Third makes no doubt, but the Eternal *λόγος*, or Word, that had undertaken Mans Re-

\* See *Baxter's More Reasons for the Christian Religion*, p. 94, 95.

demption, and thereupon was our Lord Redeemer, gave even to *Socrates*, *Plato*, *Cicero*, *Seneca*, *Antonine*, *Epiſtetus*, *Plutarch*, &c. what Light and Mercy they had, tho' they understood not well from whom, or upon what Grounds they had them.

Self. 6. Many Learned Men do tell us of the Seven Precepts, ( which pass'd from one to another by Oral Tradition ) Six whereof were first given to the Sons of *Adam*, and the Seventh super-added to the Sons of *Noah*, and altogether by the *Rabbins* stiled the Seven

Seven Precepts of the Sons of Noah, which the Church of God had before the Sinaical Promulgation, and the same in Substance with the Decalogue. They are set down in this Order by a great † Critick.

1. The First, על עבודה זרה, of Strange Worship, or of renouncing the Idolatry of the Heathens, the not Worshipping other Gods.

2. The Second על ברכת השם, of the Benediction, (that is, the Worship) of the Name, that is, the true God.

3. The Third על הדנים, of Judgment, or Administration of Justice.

4. The Fourth על גלח ערוות, of disclosing Nakedness, that is, of Abstaining from all Uncleaness, and interdicted Marriages within those Degrees which are set down Lev. 18.

5. The Fifth על שפיכות דמים, of shedding of Blood, or against Homicides.

6. The Sixth על הגל הגל, of Theft or Rapine, and doing as they would be done to by others.

7. The Seventh אבר מן הדד, a Member of any living Creature, or that they should not eat the Flesh of any Creature with the Blood in it.

See also Synopsis Critic. in Act. 15. 20. Schindler in Pentaglot. p. 1530. Curcell. Rel. Christ. Institut. lib. 4. c. 11. Sect. 3.

Tho' this Discourse may seem a Digression, to those who conceive the Church of God was chiefly directed in Matters of Worship by meer Rational Principles, before the giving of the Law at Mount Sinai; yet to others who Believe Divine Revelation was her only Guide, it will appear very necessary for the clearing of the Truth, to all such as are imposed upon by the Asserters of Natural Worship, as tho' that as such, were Acceptable to God.

Unless therefore R. A. be understood, according

to the Explication before given; I think, there is sufficient Reason to except against his Consideration, which he proceeds to prove thus,

“That singing the Praises of God was thus practised, (*viz.* In the Church of God, and approved by him before the giving of the Law at Mount Sinai, and never afterward declared Typical) is evident, (*Exod.* 15. 1.) *Then sang Moses and the Children of Israel, this Song to the Lord; Essay,* p. 10.

Sect. 7. *Ans.* If this Text doth not prove Conjoint Singing with Plurality of External Voices, which is the Point he contends for, he hath then lost one main Proof of the Morality of it; and that this Instance doth not prove it, the following Considerations (I hope) will evince.

*First*, It is altogether improbable, that *Moses* and the Children of *Israel* all Sang Vocally together. For if we consider the vast Body of Men that came out of Egypt, about six hundred Thousand, *Exod.* 12. 37. all which (for any thing that appears to the contrary) were present at this Solemn Gratulation to God, for their Miraculous Deliverance from their Enemies; nothing is more unlikely, than that they should Sing Conjunctly, and with Audible Voices. For if they all so Sang, either

1. They were all Extraordinarily Inspired for the Performance of that Action: Or,

2. They had Learned to Sing in an Ordinary Way, Or,

3. They all Sang Naturally: But neither of these carry any shew of Probability with them.

1. 'Tis not reasonable to suppose they were all Extraordinarily Inspired, unless we make a Miracle of the whole Action; and then that would do *R. A.* little Service: For tho' a Moral Duty may Miraculously be perform'd, yet a Miraculous Action is

is no Safe Ground to build a Moral Duty upon.

2. 'Tis not probable they had all Learnt to Sing in an Ordinary Way, for if so; then there must have been some Body to Learn from, and that either while they were in *Egypt*, or between their coming out thence and immediate Arrival on the other side the *Red-Sea*. But neither of these can well be supposed, if we consider, either the total Silence of *Moses* about any such Instructors, or the afflicted

\* Exod. 6: 5, 9.

† Exod. 3. 6, — 19.

State of that People in *Egypt* who \* groaned for Anguish of Spirit under the † Cruel Tyranny of *Pharaoh*, and his Task-masters

A very unlikely time to learn Artificial Singing in Or, their Murmuring at *Pihahiroth*, when they were

|| Exod. 14. 11.

in Fear of being cut off by *Pharaoh*, and said unto *Moses*, || Because there were no Graves in *Egypt*

hast thou taken us away to die in the Wilderness Or, the little Time after for Learning it between *Pihahiroth*, and the other side the *Red-Sea*.

3. There is as little Probability they should all be naturally qualified for Harmonious Vocal Singing. For Experience tells us, tho' there is a natural Aptitude in some to it, yet others are wholly inept thereunto, and can never attain to it all their Days.

Secondly, Nothing can be gathered certainly from this Text, to prove that *Moses* or the Children of *Israel* Sang vocally together at this precise Time as is conceived they did. For the *Hebrew Word*

\* Vatab. & Grot. in Syn. Crit.

† Lex. Heb. Lat. p. 197.

יָשִׁיר, *Jashir*, translated Sang in the Perfect Tense, is a \* Future in *Hiphil*: And therefore *Leusden* renders יָשִׁיר, *Jashir*

They shall sing, in the Future, and not in the Perfect Tense; as 'tis also rendred, *Psal.* 65. 1. *Heb.* and 138. 5. So that the true Reading

accord

According to the Original, is, [ *Then shall Moses Sing,* ] and not [ *Then Sang Moses.* ] And only it puts me at a Stand to consider, that the same Verb, and of the same Future, should be either the Future or Preterperfect Tense, as Translators please. For they have here rendred *יִשִּׁיר*, *Jashir*, Sing, and *אֶשִּׁיר*, *Ashira*, I will Sing. The one in the Future, and the other in the Preterperfect Tense, and yet both Futures in *Hiphil*.

But in Answer to this, \* \* *Crit. Sacr.*

Let me tell us from *Abenezra*, that the Particle *אֶ*, *Az*, joyn'd with a Verb of the Future Tense, hath in the *Arabick* Tongue a peculiar Property: Namely, to convert it's Signification into the Preterperfect, which the *Hebrews* sometimes observe, as in *Deut. 4. 41. Jos. 12.*

To which I reply, I see no absolute Necessity of receding from the Future Signification in those Places; and besides, the last is so rendred by *Pagnine*. We have also taken Notice, that in other Places, where that Particle is joyned with a Verb of the Future Tense, as *Psal. 2. 5.* and *51. 21. Heb.* the Verb is translated in the Future. But,

Thirdly, Should the common Reading be allowed, [ *Then Sang Moses and the Children of Israel,* ] yet will not follow, that they all Sang Vocally together, any more than that *The three Thousand*, *Acts 42.* or *The five Thousand*, *Acts 4. 24, 31.* Prayed vocally together. 'Tis said of the *Three Thousand*, that *They continued stedfastly in the Apostles Doctrine, Fellowship, and in breaking of Bread and in Praying*; and of the other, that *They lifted up their Voice to God with one Accord.* And yet surely there was no conjunction of External Voices in these Solemn Acts, they did not all Pray Vocally at once; but an Unity of Heart and Spirit in the whole, One whereof pray'd Audibly, and the Rest kept Silence the while.

So

So in this Eucharistical Song of *Moses*, it is most probable, that *Moses* Sang alone with the Outward Voice, and the other were silent ; but joyn'd with him in Spirit, and so might as properly be said to Sing with *Moses* ; as the vast Multitude of Believers in the *Acts* are said to Pray together, when one Person performed that Office Audibly in the Congregation. And I am the more confirmed in this Opinion, because there are some things in this Song, that seem peculiar to *Moses* as a Prophet as *v.* 14, — 17. and others, which I cannot conceive could be truly spoken by every Individual in that Numerous Assembly : For there were many Murmurers among them, as appears *Chap.* 14. 10, 11, 12. and 16. 2, 3. Persons of an unbelieving Heart ; and how incongruous is it then, to apply unto such the Personal Experiences and Living Sensible Evidences of so Eminent a Believer as *Moses* was ? How could an Unbeliever say, *The Lord is my Strength and Song, and he is become my Salvation, he is my God, and I will prepare him an Habitation ; my Fathers God, and I will exalt him ; v.* 2. But,

*Sett.* 8. *R. A.* proceeds to obviate an Objection which he foresaw would be made against his Argument, drawn from *Exod.* 15. 1. his Words are these, “ Nor will it follow from this Argument “ (as may be objected) that praising God by “ Musical Instruments is also a Moral Duty, seeing “ they are also mentioned in the same Chapter “ *v.* 20. For this doth not appear as Singing does “ to be the practice of the Church as such. *Essay* p. 10, 11.

*Ans.* Whether he intends by Singing, that, which is performed by Plurality of External Voice, or by one single Voice, is a Moral Duty ; forasmuch as Musical Instruments are coetaneous with Vocal Singing ; *i. e.* of the same Date and Original, it

nece



necessary for *R. A.* to produce a Word of Institution, before the Giving of the Law at Mount *Sinai*, to prove Praising of God by Musical Instruments to be a meer Positive Duty, which he hath not yet done; or it will unavoidably follow, that Praising of God by Instrumental Musick is as much a Moral Duty, as by Vocal. The Reason is obvious, for both take Date and Commence together, and there is not the least Intimation given at their Commencement, that the one is Moral, and the other is Ceremonial; or, that the one was the Practice of the Church, as such, in those Days, and not the other. But seeing he refers to speak more fully of this Subject in his last Chapter, we shall wave the further Prosecution till he comes thither.

Only, because he says, "Whatsoever was practised in the Church of God, and approved by him, before the giving of the Law at Mount *Sinai*, and never afterward declared to be Typical, is a Moral Duty. I would desire him to tell me, where the Praising of God with Musical Instruments, used *Exod. 15. 20.* by *Miriam* and the Women, was ever afterwards declared to be Typical? Every Type he knows must have it's Antitype, and that not such an Idea, as we give an Existence to in our own Imaginations; but it ought to stand clear upon Record in the Holy Scriptures, as in the Case of Circumcision, the Paschal Lamb, Brazen Serpent, Tabernacle, Temple, Mercy-Seat, Levitical Priesthood, Altar and Sacrifices, or else it is no Type properly. Now if the Praising of God by Musical Instruments hath no Antitype declared in the Scriptures, as it hath not; then it is not Typical, but according to his Conclusion it must be Moral; and if so, then 'tis a Duty of equal Obligation with his Vocal Singing, and the Omission of it a Sin of Ignorance or Voluntary

Ne-

Neglect. This Inference, tho' it be the plain Consequence of his Assertion, yet I disclaim all Interest in it, so as to be any Part of my Opinion.

In this Assertion he intimates, That there are no Duties of a Middle Nature, between Moral and Typical; but I think there are some Duties incumbent upon us, which are not at all Typical, and yet somewhat more than merely Moral. He says, "Moral Duties of Religion were originally written in the Heart of Man by Nature: These now are Duties of Religion, *To love our Enemies, to bless them that curse us, to do good to them that hate us, and pray for them which despitefully use us and persecute us*, Mat. 5. 44. and have nothing at all Typical in them, neither are they merely Moral; for no Man findeth them in his Heart by Nature: But they are such Duties, which have undoubtedly something in them, that soars above the Sphere of meer Morality.

To give him another Instance; the Special Graces of the Holy Spirit, as *Faith, Hope and Charity*, called also Duties; tho' they contain Morality in them, and are conversant about it; yet are they not merely Moral, according to *R. A's*. Sense of the Word; or Typical, but wholly of Supernatural Extraction.

Again, Because *He* is so positive, that no Exception can be made against this Assertion, viz. "That whatsoever was practis'd in the Church of God, approved of him, before the Giving of the Law at Mount-Sinai, and never afterward declared to be Typical, is a Moral Duty." I demand, what he thinks about the Admission of Infants into Church-Membership? for that was practis'd in the Church of God, and approved by him, before the Giving of the Law at Mount Sinai, and never afterward declared (*that I read of*) to be Typical. If his Position be unexceptionably true, then 'twill follow, that

the Admission of Infants into Church-Membership was a Moral Duty; and if so, then it ought to be practic'd now; and consequently both he, and the five \* Brethren who subscribed two Commendatory Prefaces; One to his *Essay*, and Another to his *Vindication and Appendix* were given away the Cause of *Antibaptism*, (which hath been, and is so strenuously contended for) and put an Unanswerable Argument into the Hands of those, who argue for the Right of *Infants* to Water-baptism, and Visible Church-Membership in Gospel-days.

\* *Jos. Maisters,*  
*William Collins,*  
*Joseph Stennett,*  
*John Piggott,*  
*Tho. Harrison.*

And here I cannot but think it both necessary and reasonable, to remark briefly upon

the Notion of the † *Universal* † *Essay*, p. 8, 14, 40.  
 of an *Immutable Obligation* of a Mo-

duty, without making any Exception, 'till he comes to page 106. (where he tells us of the Old Distinction, between the Obligation of Affirmative and Negative Precepts of the Moral Law; In that the latter not only bind always, but also to all times; whereas the Former, tho' they bind always, yet not to all Times.) "But if God can alter the Law of Nature, and disannul the Obligation, by taking away the Matter of the Law; or the Necessity, or the Reasonableness, or the Obligation, (and all this he can do,

as Fer. Taylor, one Way || *Dub. Dubis*. l. 2. c. 2. r. 1. n. 49. p. 181.

or other) then the Duty arising from the Law can oblige no longer, than the Law it self obligeth. For the Law of Nature hath in several Instances, respect to particular States, and so becomes in those Instances, changeable, as the States themselves.

Whereupon the † *Casnist* before cited, *Ibid.*  
 stamps Grocius of an unwary Expression

in saying, that God cannot change the Law of Nature.

*Nature* : For as *Paul* said of the Priesthood being chang'd, there must of necessity be a change of the Law : So it is in the Law of Nature ; Matter of it being chang'd, there must of Necessity also be a Change of the Law.

" This may seem New, and indeed is Unusual in the manner of speaking, but the Case is Evident and Empirically certain : For when God commanded *Abraham* to kill his Son ; the *Israelites* to rob the *Egyptians*, and to run away with their Goods, he gave them a Command to break an Instance of the Natural Law, and he made it necessary that *Cain* should marry with his Sister, and all those Laws of Nature, which did suppose Liberty and Indistinction of Possessions, wholly altered, when Dominion and Servitude and Propriety came into the World. *Taylor* Ibid. n. 48.

Of the same Mind is *Thomas*

\* *Sum. Theol.* 122. q. 94. Art. 5.

*Aquinas*, who \* saith, " Law of Nature may be changed two Ways.

1. " By Adding something to it, profitable to Humane Life, which it did not primarily require.

2. " By Subtracting from it, in some particular Instances, whereby the Obligation ceaseth, as to those Instances, for certain special Reasons impeding the Observation.

*Sett.* 9. His Fourth Consideration, whereby he endeavours to prove Singing the Praises of God a Moral Duty, is,

" Whatsoever is enjoyned upon all Men, of all Nations, is a Moral Duty. *Essay*, p. 11.

*Ans.* This Position being laid down, without any Limitation or Exception, I deny for three Reasons :

Because there are some Duties of Universal Injunction upon Mankind, which

have \* *shewn* before, are of a \* *Chap. 1. Sect. 8. p. 52.*  
 the Nature between Moral

Typical: One Instance is, about *Loving our  
 Neighbours, Blessing them that curse us, &c.* which are  
 Typical, for they have no Antitype, nor meer-  
 Positive, for they are Intrinsically good: Nor  
 meerly Moral; for tho' they contain that  
 which is Moral in them, yet they are not written  
 in Mens Hearts by Nature; for Depraved Nature  
 wholly bent the contrary way; Men naturally  
 inclining it highly reasonable, *To repel Force by  
 Force, and to take Revenge upon their Enemies.*

Because there are some other Duties, which  
 acknowledgeth to be meerly Positive; and yet,  
 suppose, he thinks they are enjoyned upon all  
 of all Nations: For tho' he is pleased to ask  
 Question, "Where do we ever find Circumcision;  
 any other meer Positive and Ceremonial Duty  
 is enjoyn'd? He might have answered it him-  
 self if he had not Industriously or Inadvertently  
 denied it. For tho' Circum-

cision was a † Limited, and † *Gen. 17. 10, 11, 12;  
 13. Exod. 12. 48.*  
 temporary Rite; yet I con- || *Acts 15. 10, 24 Gal.  
 5. 2.*  
 sider he hath other Thoughts  
 of these two Positive Duties,

Baptism and the Lord's Supper; *Essay, p. 6.*  
 If he believes them to be Ordinances remain-  
 ing in Force, he cannot tell how to avoid the Uni-  
 versality of their Injunction.

Having given my Reasons for denying his Posi-  
 tive, I proceed now to an Examination of *Psal.*  
*100. 1, 2. & 47. 7.* Texts cited by him;  
 "That Singing the Praises of God is  
 enjoyned upon all Men, of all Nations. All  
 these are so clearly and fully spoken to by  
 him, in his *Brief Animadversions upon R. A's.*



Essay, p. 35, 36, 37. that R. A. seeming to be a Loss for a solid Reply, charges the Learned *madverter*, with an Endeavor

\* *Brief Vindication*, p. 23.

\* "to evade the Force of  
"Texts alledged, by restrai  
"ing those general Expressio

"to the *Israelites* only; and then leaves the I  
"to the Judgment of the Indifferent Reader.

And I must confess, that *W. R.*'s Exposition those Texts, hath given me so much Satisfaction that had I seen it before my own thoughts were digested into an Answer, I should have superseeded much of the following Meditations.

1. The first Text *R. A.* brings for his purpose is, *Psal. 98. 4. Make a joyful Noise unto the Lord, all the Earth; make a loud noise, and rejoyce, and praise.*

*Ans.* If by *כָּל-הָאָרֶץ*, *Col-Haaretz*, *All Earth*, we are to understand, *All Men* of all Nations, and that Indefinitely; I do not see

1. How this Interpretation can consist with Practice of the *Jewish Church*; for we find *David* appointed a particular Number and Order of Men for Song in the House of the Lord. having computed the Number of the *Levites*, (from the Age of thirty years and upward) which amounted to thirty and eight thousand; of the Twenty and four Thousand were to set forward the Work of the House of the Lord, and six thousand Officers and Judges. Moreover, four thousand were singers, and four thousand praised the Lord with instruments, which I made (saith David) to praise the Lord therewith, 1 Chron. 23. 4, 5. and it doth not appear, that either he himself, or any else, but those who were particularly appointed thereunto, sang Vocally or Instrumentally, in the Publick Assembly.

2. If this Phrase, *All the Earth*, intend, *All*



all Nations, indefinitely, then the Wicked are the Subjects of Divine Praises, as well as the Godly; but this is inconsistent with the Nature of God, and the Duty to be perform'd to him: He is an Holy God, and the Duty an Holy Duty, and therefore a Wicked Man or Woman cannot perform aright.

In Psal. 149. we read, that *The praise of God is in the Congregation of Saints*, v. 1. that *The Children of Zion are the proper Subjects of Praise*, v. 2, 3. that *The Lord taketh pleasure in his people*, v. 4. And *high praises are in their Mouths*, v. 6. and in Psal. 150. the Righteous are exhorted, to *Rejoyce in the Lord*, for *praise is comely for the upright*, v. 1. and they *Offer up spiritual Sacrifices, acceptable to God by Jesus Christ*, 1 Pet. 2. 5. For the Eyes of the Lord are over the righteous, and his Ears are open to their prayers, 3. 12. But the Case is otherwise with the ungodly, for being *Enemies by wicked Works*, Col. 3. 21. and *Dead in their Trespasses and Sins*, and *Nature Children of Wrath*, Eph. 2. 1, 3. How can such as these be said to celebrate the Praises of God, who live a Life of Alienation from him? and whose Sacrifices are so far from Acceptance, that God declares they are, *An Abomination to him*, Prov. 15. 8. Their Praises he rejects as Dung, and looks upon their most seemingly Solemn Services, as the *Cutting off a Dogs Neck*, the *Offering of unclean-Blood*, and the *Blessing of an Idol*, Isa. 66. 3. *unto the Wicked God saith, what hast thou to do declare my Statutes, or that thou shouldst take my Covenant into thy Mouth? Seeing thou hatest Instruction, and castest my Words behind thee*, Psal. 50. 17. Peter saith, *The Face* (or \* Anger ) of the Lord, as the Word sometimes signifies, *against them that do evil*, 1 Ep.

\* Knatchbul's Animad. verſ. in Acts 3. 18, 19, 20, 21.

3. ver, 12. But if we are to understand by *All*

the Earth, the Good or Righteous only, who are of the Royal Priesthood, to offer up Spiritual Sacrifices to him acceptable by Jesus Christ; then the force of *Ps.* Position will be utterly enervated, unless a Part be equal to the Whole, and of the same Latitude and Extent. 'Tis impossible that that should be enjoyned upon all Men, of all Nations, which is enjoyn'd but upon some; and those only, who are specially moved thereunto by the Holy Spirit according to the Order set down by the Apostles 1 Cor. 14.

And then for Singing with the Outward Voice, this Text (*Psal.* 98. 4.) doth no more enjoin upon all Men, of all Nations, then it doth Instrumental Musick, such as the Harp, Trumpets, and Cornet, which are mentioned in the 5th. and 6th. verses following: For the Phrase, *All the Earth*, expressed in the 4th. verse, is not confined to that, but hath a necessary Connexion with, and Relation to the two immediately subsequent Verses also. And I should leave this Text, but that it may be needful to remind *R. A.* that *יְהוָה*, *Yezammeru*, red-

dred, *Sing Praise*, is translated by the Septuagint, *Ψάλλετε*, and Hierom, Tremellius and Junius *Psallite*; which word \* *Grog* says, properly signifies *Fidicant*, i. e. To play upon the Harp or Lute, as † *Cooper* compounds the Phrase out of *Quintilian*. And || *Budaus* interprets that of *Gellius*, *Et Qui psallere*, by *Citharam pulsare*. They plaied upon the Harp, are *Horace*, 2 Epist. 1. and *Cicerō* in *Catil.* taken by (a) *Clepine* to understand *Psallimus* and *Psallere*. The primary Signification

\* *Ψάλλειν* est proprie Fidibus canere, Crit. Sac. in Fac. 5. 13.

† *Theſau. Ling. Rom. & Brit.*

*Ψάλλω*, proprie levisser chordas & nervum tango, sive arcus inveniendi causa, sive sonus Musici excitandi. *Josua Barnes* in *Euripidis Foni.* v. 173.

*Τόξον καὶ ἰσχυρὸν ἄλλαν* *vevexes*, manu arcum pulsant nervos. *Euripidis Bacchæ*, v. 782, 783.

|| *Calep. in verbo Psallo.*

(a) *Ibid.*

tion then of the Hebrew, Greek, and Latin Word, is such a *Singing* as is performed by the Harp, Lute, or some such Musical Instrument; and when it is used to Sing with the Voice, then it must be understood secondarily, and improperly; for the proper Meaning of it is, to play upon a Musical Instrument, as before is declared. So that whether we consider the Extent of the Injunction, (Psal. 98. 4.) or the primary and proper Signification of the Word, I cannot see any Advantage accruing to the Opinion endeavoured to be supported from thence.

2. The next Place is *Psal. 100. 1, 2. Make a joyful Noise unto the Lord, all ye Lands, serve the Lord with gladness, come before his Presence with singing*; כָּל-אֶרֶץ, Col-Haaretz, All ye Lands, or, All the Earth, hath been spoken to before. *Make joyful Noise*, Heb. הָרִיעוּ, *Harin*, is rendred by Hierom, *Jubilate*; by Tremellius and Junius, *Clan-destine, Sound a Trumpet*, alluding to the Custom of the Priests on the Day of Jubilee, who then sounded Trumpets or Ramshorns. But this not being the Word he insists upon, let us see what בִּרְנָנָה, Birnanah, translated with Singing will do. The Septuagint have ἑὴ ἀγαλλομασ, Hierom in *Exultatione, Montanus in Ovatione*, in Exultation and triumph, which doth not necessarily imply singing; because we may rejoyce in, or before the Lord, without a Musical Voice. The Root is רָנָן, *Ranan*, used in Piel רָנַן, *Rinnen*, He cry'd aloud; in which Sence the Substantive is used in *Psal. 17. 1. 2. 106. 44. 119. 169. & 142. 6.* and rendred by our Translators. In *1 King 22. 36.* It is translated Proclamation, וַיִּשָּׁבַח דָּוִד, *Vaijaabor Harinna, & transivit Clamor*, (saith *Lois. Heb. \* Buxtorf*) and there went a Proclamation, according to our Bibles, therefore tho' it is applied to Vocal Singing,

yet that is by a Metonymy; the most proper Signification being to *Cry aloud*, which may be done without Melodious Tuning of the Voice.

3. His *Third* and last Text, and on which seems to lay the greatest Stress, is *Psalm 47. 7.* where "from this General Reason, that God is the King of all the Earth, (and not of *Judea* only) he sayeth 'tis required that every one that hath understanding should sing Praises to him, *Page 1* But this Text will do him no more Service than the former, for here the Word is *זמרו*, *Zamru* again; *Id est*, Septuagint *Psallite*, *Hierom*, *Tymellius* and *Junius*, Play upon the Harp or Lute, and not primarily to sing with the Voice, as has been already manifested. But if we should grant, that Singing with the Voice is here intended, against which there is a stronger Probability than for it, yet the general Reason alledged, can possibly infer no more than an Injunction upon some, *Namely*, the Saints; for the Wicked neither can, nor have they (remaining such) any thing to do to Speak or Sing the Praise of God, as Acts of Spiritual Worship; for the Children of *Zion*, as was said before, are the proper Subjects of Divine Praises. Yea, the general Reason that God is the King of all the Earth, as he hath an Aspect upon *Gospel days*, where the whole Worship of God is to be resolved into the immediate Authority of Christ, must be interpreted by and regulated according to that Authority. And how, and with what Ceremonies soever Singing was perform'd under the *Old-Testament-Dispensation*, when many Carnal Ordinances were in use till the Times of Reformation; yet now we are to eye, both in the Discharge of that and all other parts of Worship, the Sovereign Appointment and Direction of Jesus Christ. But more of this when we come to *R. A's.* New-Testament Proofs for Common Singing, which shall be spoken to as they lye in the way.

*Self.* 10. His *Fifth* Consideration, to prove Singing the Praises of God a Moral Duty, is,

"Whatever is preferr'd before the most Excellent Parts of Ceremonial Worship, as more pleasing to God, is a Moral Duty. Thus to know God, and to love him above all; to love our Neighbour as our selves; to do Justice and Judgment, to be merciful to the miserable: These Duties are preferr'd before

the most \* Excellent Sacrifices, which were the chief Parts of the Ceremonial Wor-

ship. And why? But because the former are Moral Duties, and good in themselves, whereas the latter were only Positive Duties, and good because commanded. And that singing to the Praise of God is a Duty of the same Nature with the former of these, I conclude, because 'tis, like them, preferr'd before the most Excellent Sacrifices, as being more pleasing

to God. Thus the † Psalmist † *Psal.* 69. 30, 31. tells us, That to Sing to the Praise of God, or (which is the same) to Praise him with a Song, is more pleasing to him than (to Sacrifice) an Ox or a Bullock. *Essay*, p. 12, 13.

*Ans.* In this Paragraph we are told,

1. That whatever is preferr'd before the most Excellent Parts of Ceremonial Worship, as more pleasing to God, is a Moral Duty.

2. The Reason, why Moral Duties are thus preferr'd, as more pleasing to God; because they are good in themselves.

3. That Singing to the Praise of God is such a Moral Duty, and so preferr'd as more pleasing to God.

The *First* is not universally true, because there are some Duties which are preferr'd before the chiefest Parts of Ceremonial Worship, as more pleasing



pleasing to God, and yet are not Moral in *R. A's* Sence, i. e. Moral by Nature. There are some

Heroical Acts of Charity, (saith \* one) commanded by Christ, the Observation

of which, tho' it be not Moral, or of prime Natural Necessity; yet because they are commanded by Christ, whose Law is to oblige us as long as the Sun and Moon endure; to us Christians, and to all to whom the Notice of them does arrive; it is all one in respect of our Duty, and hath no real difference in the Event of things.

Secondly, I cannot approve of the Reason *R. A.* gives, for the Preference of Moral Duties, to the most Excellent Parts of Ceremonial Worship, and as being more pleasing to God, viz. because they are good in themselves; for then their Intrinsic Goodness will be the Formal Reason of their Acceptance with God, which cannot but sound harsh in the Ears of Humble Believers, who look upon their best Duties, in and of themselves, to have no such Goodness or Worthiness, as to recommend them to the Divine Acceptance. For both we and our Duties are accepted, in and for Christ alone, and upon no other Account whatsoever: First our Persons, and then our Performances; but not as done in our own Strength, or as having a Natural or Moral Bonity in them, to render them more pleasing unto God; but as issuing from, and wrought by the Spirit of Christ in us, who alone makes them acceptable.

If Moral Duties, because of their Intrinsic Goodness, are more pleasing than those that are positive, then that Intrinsic Goodness is some way or other Meritorious; either in respect of Co-meetness or Co-worthiness; for else why should God be more pleased with them than with the other? but because he sees in them something that is more suitable to, and worthy of



of himself than in the other. Which if admitted, would make the Acceptance of Moral Duties depend upon Duties, and not upon Christ. The Texts cited in the Margent, *Prov. 21. 33. Mar. 12. 33. Hos. 6. 6.* are not so much to his purpose, as they seem to be. For tho' Justice and Judgment, and the loving of God, above all, and our Neighbour as our selves, and being merciful to the miserable, are more pleasing to God than all Sacrifices and Burnt-Offerings; as Samuel told Saul, *To obey is better than Sacrifice, and to hearken than the fat of Rams,* 1 Sam. 15. 22. yet these Duties do not recommend themselves to God by their own Intrinick Goodness, and so become more pleasing to him than Sacrifices; but 'tis the Goodness of God thro' Faith in Jesus Christ, who by his Spirit alone, enables us to perform, that which is well-pleasing in his Sight.

To the Third, That Singing to the Praise of God is such a Moral Duty, and prefer'd before the most Excellent Sacrifices, as more pleasing to God.

Answer, It is one thing to Praise God, and another to praise him with a Song: And tho' Praising of God and Singing are joyned together in *Psal. 69. 30.* yet the Preference mentioned v. 31. doth not respect Singing as a Moral Duty, but Praise: and Thanksgiving: (whereof Singing either with the Voice or Instruments, then in use, was only a Modal Concomitant) as will appear by considering the Text impartially, and comparing it with other Places: The Words are these, *I will praise the Name of God with a Song, and will magnify him with Thanksgiving: This also shall please the Lord better than an Ox or Bullock, that hath horns and hoofs, The* Antecedent here to this, & which

is a Supplement, for 'tis not express'd in the Hebrew Text) is *And so Trem. and Junius understand it, who thus render the Words, Laudabo nonien Dei* Thanksgiving: For Singing is not can-

cantico, & magnifico eum gratiarum actione, quæ melior videbitur, &c.

not of the Essence of Praise, for Praise may be performed acceptably without it. And therefore Singing is omitted, *Psal. 50.*

14. Offer unto God Thanksgiving, *תודה*, *Today*, without any Musical Mixtures or Additions: By which Omission it appears, *Songs*, as such, were of no better Account with God than Sacrifices or Burnt-Offerings, which are there mentioned, as things he little regarded of themselves, tho' he had commanded them, and required the Performance of them. And in *Amos 5. 22, 23.* God tells *Israel* by his Prophet, that he not only disregards their Offerings, but also bids them take away from him, the Noise of their Songs. Where the Word is *שיר*, *Shirecha*, from *שור*, *Shur*, the same Root, from whence *שיר*, *Beshir*, with a Song, *Psal. 69. 30.* is derived.

So that from the whole, I think we may reasonably infer this Conclusion, *viz.* That forasmuch as the *Hebrew* Word is the same in both places, and *Songs* are rankt in the same Class with Sacrifices, the chief Parts of Ceremonial Worship; *Songs* have no more of that which *R. A.* calls Moral in them, that is, Moral by Nature, (for so he is to be understood, if he be \* consistent with himself.) than the Jewish Sacrifices had.

And tho' this Interpretation differ from that given by *W. R.* yet I cannot but think

† *Brief Animadv.* p. 39, his † Exposition worthy of our Serious Consideration. 'Tis

‡ *Brief Vindicat.* p. 23, charg'd by *R. A.* with || Novelty, as being "an Exposition "not to be met with among

"the Learned Pool's Collections, *viz.* that 'tis "not Praising the Name of God with a Song, &c. "which the Psalmist prefers to Sacrifices, but "the

“the Sacrifice of Christ. And with a Solecism, in  
 “making the *Hebrew* Word for  
 “\* Sacrifice, which is of the \* זָבַח, וְתִטֵּב; *Br. Vindicat. p. 24. Marg.*  
 “Masculine Gender, to agree  
 “with the † Verb here used of  
 “the Feminine Gender.

As to the first Part of the Charge, if the Exposition be new, yet the Reply is no Solid Refutation of it; for what if it is not to be met with in *Synopsis Criticorum*? Is that Author the only standard to interpret Scripture by? The Sole Test of a true or false Exposition? His *Collections* I own are Learned and Elaborate, but as all is not Gold that is there, for he recites many strange Opinions of Commentators; so all is not to be rejected as Dross, which is not contained in those Volumes: Whatsoever Interpretation of Scripture is agreeable to the Scope of the Place, and conform to the Analogy of Faith, I think, stands upon Equal Ground with any Exposition in the *Synopsis*.

And as to the Solecism, that's easily answered; for *W. R.* useth no *Hebrew* Word in all his Exposition of *Psalms* 69. 30, 31. and therefore cannot be guilty of the fallie Concord laid to his Charge: But give me leave to put *R. A.* in remembrance, that tho' זָבַח, *Zebach*, Sacrifice, be of the Masculine Gender, yet זִבְחָה, *Zibcha*, is of the Feminine, which signifies the same, *Hosea* 4. 19. and would very well accord with וְתִטֵּב, *Vethitab*, This also shall please, a Verb of the Feminine Gender; were not good English industriously turned into bad *Hebrew*. After which Rate, the Vindicator may make his Opponent write Solecisms when he pleases.

Another Passage wherein *R. A.* is pleased to Criticize upon *W. R.* is in *Brief Vindication*, p. 10.  
 “Nor will his Raileries the more affect any, be-  
 “cause written by a *Mand-Doctor in Physick* of the  
 “*Famous University of Cambridge*, or (as he else-  
 “where

"where expresses it in his own peculiar Latin)  
 "by William Russel, *Medicina Doctor Academia*  
*"Camabrigiensis.*"

Ans. First, Methinks *R. A.* speaks too diminutively both of the *Doctor*, and of the *University*; for the *Dr.* must be acknowledged to be a *Scholar*, and the *University* Famous for *Humane Literature*: And therefore *R. A.* had done well to have omitted these Expressions, viz. A *Mand-Doctor* in *Physick*, *Vindicat.* p. 10. *The Cambridge-Doctor*, p. 45. *Her Doctor*, p. 17. *This Master of Sence and Grammar*, p. 28. *Famous University of Cambridge*, p. 10, 17, 34, 48. *Our Authors own University*, p. 20. and *his Famous University*, p. 24, 26. For being no *University-Man* himself, his often Repetition of those Epithets, and especially if the Mode of Expressing himself be observed, plainly intimates Diminution or Contempt.

Secondly, *Medicina Doctor Academia Cantabrigiensis*, is not prefix'd to the Book *R. A.* pretends to Answer; and therefore, tho' it was a Slip of the Pen in another Treatise, yet to me it seems to be inopportunately remembred here. However, an Enallage *Casus, Academia Cantabrigiensis*, for *Ex Academia Cantabrigiensis*, will easily mend it, and make it really, what he Ironically terms it, peculiar Latin. But since *R. A.* hath taken upon him the Office of *Censor*, if he hath Leisure to examine *Latin Authors*, he may

\* These are his own Words, *Br. Vindicat.* p. 32.

† Ibid. p. 26.

\* Find abundant Matter to exercise his Criticizing Faculty upon. And that I may invite † this Learned Critick to his pretty way of Criticizing, I shall here present him with a Few Instances out of some of the chief of them.

*Iustitiane prius mirer, belline laborum?* Virg. *Aeneid.* l. 11. v. 126.

— Des

Define *mollium*

Tandem *querelarum*. Hor. Car. l. 2. Od. 9.

Et quâ pauper aquæ Daunus, *agrestium*

*Regnavit populorum*. Hor. ibid. l. 3. Od. 30.

O Tandem placidus favensq;

Define *irarum*. Buchan. Psal. 90. v. 13.

Vos O *Patricius Sanguis*, Pers. Sat. 1. v. 61.

*Omnium triumphorum lauream* adeptæ majorem,  
Plin. l. 7. c. 29.

Multis sibi *quisq;* imperium petentibus. Sallust.  
in Ascham's School-Master, p. 66.

Where 'tis utterly unaccountable, that the Nom. *Quisq;* should be put without any Verb, among so many Oblique Cases. And yet I observe, the same things are mark'd for Barbarisms in one Author, that pass for Elegancys in Another.

'Tis no strange thing for a Learned Man to be at a Loss, even about a trivial Point of Grammar: A Remarkable Instance hereof we have in \* *Cicero* himself, who \* *Ad Attic. l. 7. Epist.*  
at sixty Years of Age wrote to 3. in *Ascham ubi supra.*  
his Friend *Atticus*, to resolve  
him, whether he should write *ad Piræa*, in *Piræa*,  
or in *Piræm*, or *Piræum sine Præpositione*; adding, that  
the Resolution of this Question would free him  
from a great Perplexity his Mind was then under.

The Insertion of this Defence, I hope will offend none, No, not *R. A.* himself; for as I would not by any means undervalue his Learning, tho' it were but of yesterdays Acquiring; so his apparent Attempt to diminish the *Doctor's*, which I conceive is no way inferior to his, shall be my Apology for this Vindication.

SECT. II. Having fairly Examined *R. A's* Explanation of this Thesis, viz. That Singing the Praises



of God is not a meer Positive Duty, but a Moral One, and consequently the Duty of all Men; and also his Five Considerations, whereby he endeavours to prove the said Thesis, and shewn wherein he hath failed: I come now according to my Promise, p. 7. to give my Reasons for denying, that *Singing the praises of God is a Moral Duty*, i. e. *Moral by Nature*. And therefore the Reader is to be reminded, that when I say, p. 15. "I do not deny it to be a Moral Duty, to Praise God with all the Faculties of Soul, and Members of the Body. That I may not be thought to Interfere with my self, I understand there by Moral, not that which is written in the Heart of Man by Nature, but that Inscription promised Jer. 31. 33.

My Reasons are summ'd up in the following Arguments.

*Arg. 1.* "Moral Duties of Religion (saith \* R. A.) are written in the Heart of Man by Nature.

But Singing the Praises of God is not written in the Heart of Man by Nature; therefore, Singing the Praises of God is not a Moral Duty. The *Major* is his own, and the *Minor* I prove thus,

If Man's Natural Condition in the Fall, is,

† *Acts* 26. 18. *Eph.* 5. 8. *Col.* 1. 13. *1 Thes.* 5. 5.  
|| *Baptists Confes. of Faith*  
*Chap. 6. Sect. 2, 4.*

the Holy Scriptures declare  
† Darknes, and he is || dead in Sin, and wholly defiled in all the Faculties and Parts of Soul and Body; and utterly indis-

posed, disabled, and made opposite to all Good and wholly inclined to all Evil: Then Singing the Praises of God is not written in the Heart of Man by Nature.

But Man's Natural Condition in the Fall, is,



the Holy Scriptures declare, Darkness, &c. there-

Singing the Praises of God, is not written in the Heart of Man by Nature.

The Sequel of the *Major* is plain; for an Act proper to one Spiritually Quickned and Illuminated, and Extraordinarily Influenced, cannot be performed by One Dead, Dark, and without such Extraordinary Influence. Now Singing the Praises of God, considered as a Part of God's own Worship, is such an Act; and therefore if Man's natural Condition in the Fall be such, as is before described, Singing the Praises of God is not written in his Heart by Nature.

If the *Minor* be denyed, not only the Texts and Confession of Faith cited in the *Margin*, but the whole Current of Holy Scripture will abundantly prove it.

Arg. 2. "That is the Duty (saith *R. A.*) of Reasonable Creatures, \* *Essay*, p. 92 as such, and consequently a Moral Duty, which the Heavenly Angels perform'd to God, at the Discovery of his Glorious Perfections in the Creation;

But the Heavenly Angels Sang not, at the Discovery of God's Glorious Perfections in the Creation: Therefore,

Singing is not the Duty of Reasonable Creatures, as such, and consequently not a Moral Duty. The Substance of the *Major* is his own, and the *Minor* is clearly proved, *Job* 38. 7. where 'tis expressly said, *The Sons of God*, or Heavenly Angels, were (not Sang) for Joy. But of this see more p. 16, to 23. in *Chap. 1. Sect. 4.* of this Reply.

Arg. 3. "That is a Moral Duty, † *Essay*, p. 112" (saith † *R. A.*) which is in-

E

"join'd

“join’d upon all Men of all Nations;  
 But Singing the Praises of God is not injoin’d  
 upon all Men of all Nations: Therefore,  
 Singing the Praises of God is not a Moral Duty.  
 The *Major* is again his own, and the *Minor*  
 proved by this Argument:

Whatsoever is morally impossible for all Men of  
 all Nations, is not injoin’d upon all Men of all  
 Nations;

But Singing the Praises of God is morally im-  
 possible for all Men of all Nations:

Therefore Singing the Praises of God is not in-  
 join’d upon all Men of all Nations.

The *Major* is *αὐτοματός*, self-evident; for God  
 doth not require Duty, where he doth not give  
 Ability. To whom he gives, from them he ex-  
 pects Performance.

The *Minor* I prove thus,

If all Men of all Nations have not a Faculty to  
 Sing, then Singing the Praises of God is morally  
 impossible for all Men of all Nations;

But all Men of all Nations have not a Faculty  
 to Sing: Therefore, &c.

I know of no Exception against the Consequence  
 of the *Major*, and for the Proof of the *Minor*,  
 refer the Enquirer to p. 15. of this Reply.

*Arg. 4.* Whatsoever is rank’d in the same Class  
 with, and no more accounted of by God himself  
 than Sacrifices, the chief Parts of Ceremonial  
 Worship, is no Moral Duty;

But Songs are so rank’d, &c. *Amos* 5. 23, 24  
 and therefore are not Moral Duties.

*Arg. 5.* Whatsoever is founded upon Prime Reason  
 and Conscience, such as appears so to all Discerning Persons  
 is a Moral Duty;

But Singing the Praises of God is not founded  
 upon

upon Prime Reason, such as appears so to all discerning Persons: Therefore,

Singing the Praises of God is not a Moral Duty.

The \* *Major* I suppose *R. A.*

will not deny, and the *Minor*

is evident; for Singing the Praises

of God doth not appear to

many discerning Persons, to be founded upon Prime Reason.

\* *Taylor's Duct. Dubit.*

l. 2. c. 2. r. 6. n. 67.

p. 283.

## CHAP. II.

Contains a Refutation of *R. A.*'s. Second Way of Proving, Singing of Psalms the Duty of every Christian, viz. From the Example of Christ, with a Reply to his Answer to the First Objection thereunto, which affirms, that the Word Sung, is not in the Original Text.

**T**hat which can be proved to be the Duty of all Men, must necessarily be the Duty of every Christian; and therefore *R. A.* foreseeing, what Advantage from such proof, (if it could be had) would accrue to his cause, lays the Ground-work of his *Essay* in the Locality of Singing; which he conceives is so well fixed, that no contrary Attempts can shake it. Hear how assuredly he speaks in the Close of his first *Position*, not as One that has newly put on the harness, but obtained the Victory! "From these

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“ Considerations (*saith he*) laid together, I doubt not but 'tis clear (beyond all reasonable Exception) that singing the Praises of God is no less than a Moral Duty, and therefore the Duty of all Men, and consequently of every Christian. But whether there be Cause for such a Triumphant Conclusion, I refer to the Arbitrement of the Impartial and Judicious; and shall attend to further Proof, which he fetches from the Example of Christ.

R. A. begins his Second Section thus, “ I shall prove, that Singing to the Praise of God, is the Duty of every Christian, from the Example of Christ. That this was his Practice in Religious Worship, is recorded *Mat. 26. 30. Mar. 14. 26.* Essay, p. 14.

*Sect. 1. Answ. The Example of Christ (saith \*Featley) or Apostles, without a Precept, do not necessarily bind the Church. I have but one Great Example, (saith \*Taylor) Jesus Christ; who lived in perfect Obedience to his Father, also give us perfect Instruction, how we should do too, in our Proportion. — In whatsoever he gave a Commandment, in that only we are bound to imitate him. And a little after, We are to look upon Christ as imitable, just as his Life was measured by the Law he gave us. But R. A. is of another Opinion, shall be seen by and by. And as to what (he saith) is recorded *Mat. 26. 30. Mar. 14. 26.* to have been the Practice of Christ in Religious Worship, shall be spoken to, in my Reply to his Answer to the two Objections, made against his Argument for Singing, drawn from those Texts.*

R. A. “ That every Christian is bound to follow the Example of Christ, none can doubt.”

“ exc

\* *Dippers Dipt*, p. 41.

† *Ductor Dubit.* l. 2. c. 2. r. 7. n. 33, 34, 35. p. 292.

except only in three kinds of Works, viz. his Miraculous Ones, which he did by a special Exertion of his Divine Power, wherein we can't imitate him: Or else those that were peculiar to him, as Mediator, as to institute Ordinances in his Church, to make reconciliation for sin, and other such like Works, wherein we have neither Ability nor Authority to imitate him: Or, Thirdly, Those which he did only, as a Member of the Jewish Church, as in being circumcised, keeping the Passover, &c. wherein we ought not to imitate him, *Essay*, p. 14, 15.

*Ans.* Under which of these three Exceptions will he bring Christ's Washing his Disciples feet before his Supper, administering of it at Night, to twelve Men only, and no Women, and after another Meal? I suppose, he will grant that some of these (if not all) were practiced by Christ in Religious Worship; and if they were none of his Miraculous Works, nor Part of his Mediatory Office, nor of those Acts which he did only as a Member of the Jewish Church, then according to *R. A.* they are in Force now. For "in all other Cases (saith he) I suppose 'tis, and must be universally granted, that the Example of our Saviour hath the Force of a Precept to every Christian. *Essay*, p. 15. And if they are in Force now, there is nothing, if he be faithful to his own Rule, can acquit him of Sin, in neglecting the Observation of them, unless *Et cetera* will relieve him in this Case, which I conceive will fail him: For some of the Instances before given, viz. Christ's administration of the Supper at Night, and to twelve Men only, and no Women, and after another Meal, were Parts of the New Celebration, and not of the Old Paschal Solemnity. Wherefore, think he hath miss'd it, in saying, "In all other Cases, but the three Exceptions, it must be universally granted, that the Example of our Sa-

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“viour hath the Force of a Precept to every Christian. For here are some Examples of Christ (among others) which fall not under either of those Exceptions; and yet do not, as I think, Bind every Christian. Let this then be received as a standing Rule by all Christians, *That not the Example alone, but the Command of Christ accompanying his Example, is that only which obligeth the Saints to Imitation and Obedience.*

“R. A. And that our Saviour’s Singing Hymn with his Disciples, comes under either of those three forementioned Exceptions, I can see no Reason to imagine: And therefore therefore conclude, that ’tis the Duty of every Christian according to his Example to sing, to the Praise of God.

*Ans.* But what falls not within the Sphere of his Imagination, ought not to be the Rule of another Man’s Thoughts, or a Bar to his Liberty. For Thoughts are free, (especially in Problematical Points, which are, as *Augustine* saith, *Quæstionum non Fidei, Matters of Controversie and not Faith*) and some Men think truer and more regularly than others. He seems by his Sudden and Peremptory Conclusion, to be (methinks) somewhat Opinionative and Dogmatical; for he cannot know, by the Acquaintance he seems to have with Authours, that many Learned Men are of Opinion, that the Hymn sung by our Saviour (he did Sing at all, which is hereafter to be enquired into) did peculiarly belong to the Jewish Passover. And therefore in a Disputable Case, and where the Hinge of the Controversie mainly turns upon the Signification of a Greek Word, as

\* *Ep. 7. 28. 157. & Re-tract. l. 1. c. 1. de Gen. ad Lit. 10. & de Anima,*

doth here; the Modesty of *Augustine’s* Hesitation, touching the Original of the Song, whether by Creation or Tradition, who would not conclude either



either way, had been more Eligible and Imitable; than a Positive Determination, which too often occurs throughout the whole *Essay*.

Having made his Conclusion from Christ's Example, (*as he saith*) that 'tis the Duty of every Christian to Sing to the Praise of God; tho' 'tis not certain from the Greek Word *ὑμνῶντες*, *Hymnantes*, they *Hymned*; that either Christ himself Sang alone, or with his Disciples; (or if he did Sing an *Hymn*, is it evident from the Context, whether it belonged to the Jewish Passover, or was a New *Hymn* suitable to the New Solemnity;) nor to be admitted, that the Example of our Saviour without his Command requiring our Obedience, hath the Obligation of a Precept upon us: R. A. proceeds to answer Objections raised against his Deduction from Christ's Example.

"I know there are two Objections made against this Argument, that require some Answer.

1. "It is affirmed, that the Word *Sung* is not in the Original Text.
2. "That supposing our Saviour did indeed *Sing*, yet 'tis presumed, that the *Hymn* which he sang might appertain to the Jewish Passover; and so be no more Obligatory upon Christians, from the Example of Christ, than the Passover it self.

*Object.* 1. "It is affirmed, that the Word *Sung* is not in the Original, but added by the Translators; and that consequently all that assert *Singing* from these and the like Scriptures, *Deceive others, and do very ill in justifying the Translators in Adding to the Word of God.*

*Answer.* "A bold Presumption indeed! for any, and especially such as know not a Word of the Original Text, thus to arraign our Bibles: And such as (should it be believed) would leave all English Readers

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“ Readers in perplexing Doubts, when they read  
 “ the *Mind of God* in their Bibles; and when, in  
 “ stead thereof they read the *Additions of Men*. And  
 “ for any to Print or Publish against their *own Teachers*  
 “ *and Brethren*, such a heavy Charge as this is, o  
 “ being *Deceivers of others* in the Matters of God  
 “ and *Justifying Additions to his Word*, every one  
 “ surely must needs look upon to be a very rash  
 “ and unchristian Practice. *Essay*, p. 15, 16.

Sect. 2. *Repl.* His Answer to this Objection disc  
 covers some Disorder of Spirit, contrary to those  
 Beautifying Graces of *Charity, Meekness, and Mu*  
*tual Forbearance*, recommended by him in his *In*  
*troduction*, p. 2. Such Language as *Bold Presumpti*  
*on, Heavy Charge, Very rash and unchristian Practice*  
 and what he adds p. 17. *Bold and Groundless Pre*  
*sumption*, hath nothing of Argument to convince the  
 Judgment, or to reason any Sober Enquirer into  
 a Favourable Opinion of himself, or his Under  
 taking: *Perit judicium cum res transit in affectum*  
*When the Passions have taken possession of an Opinion*  
*they quickly turn the Judgment out of Doors.*

But why is the Affirming, that the Word *Sun*  
 is not in the Original, but added by the Tran  
 slators, such a *Bold Presumption*? Is it not as Bold to  
 affirm it is there, where at best it is but by his Con  
 jecture? may not another take the same Liberty  
 that *R. A.* does? Or will he walk at large, and  
 put all others under Restraint? Oh! but ‘tis  
 “ a Bold Presumption for any, and especially such  
 “ as know not a Word of the Original Text  
 “ thus to arraign our Bibles. But wherefore this  
 Censorious Exclamation? Our *English Bibles* are  
 only Translations of the Original, and not to be

received any further than they  
 accord with the *Hebrew and*  
*Greek.* The \* *Council of Trem*

\* *Sess. 4. de Edit. &*  
*Usu Sacr. Librorum.*

both made the Vulgar *Latin* Edition of the Bible, the only Authentick Text, and thereby (says \* one) Authorized a thousand Depravations of the true Original. And the said Council Decrees, "That it be

\* *Du Moulin's Novelty of Popery*, p. 34.

† *sess. 4. Ibid.*

used in Publick Lectures, Disputations, Sermons and Expositions, and that no one presume to reject it under any Pretence. And *R. A.* seems to imply no less in the behalf of our *English* Bibles, which neither Learned nor Unlearned may (it seems) arraign without the Guilt of a *Bold Presumption*: And yet he himself so far acknowledges, *That perhaps our Translation might in some Instances be mended, and made to express the Sense of the Original more clearly.* *Br. Animad. p. 26.* But for my part, I see no danger at all in arraigning of them for their Errors, and correcting the same, concordant to the *Hebrew* and *Greek* Text.

Translations are compared by *Hierom.*, to Muddy Streams, and Originals to the Pure Fountain.

|| *Tom. 2. Epist. ad Marcellam. Uls. istius Tom.*

And therefore, "we acknowledge (saith \* one) no Edition [of the Bible] Authentick, or of *Divine Authority* but the

\* *Whitak. in Controv. de Script. Qu. 2. c. 7.*

*Hebrew* in the Old, and the *Greek* in the New Testament. As for Translations, we approve of them, if they agree, [i. e. with the Originals] if they disagree, we reject them.

"No Translation (saith † another) is simply Authentick, or the undoubted Word of God: In the Undoubted

† *Featley's Dippers Dipe p. 1.*

Word of God there can be no Error, but in Translations there may be, and are Errors!

"Errors. The Bible translated therefore is not  
 "the undoubted Word of God, but so far only  
 "as it agreeth with the Original.

\* *Nulla est, five ne-  
 strorum, five aliorum  
 hominum, cui vel nos  
 ipsos, vel alios addicere  
 velimus. Eas omnes,  
 &c. Chamier. Pan-  
 strat. Tom. I. l. 12. c. 2.  
 §. 3, 5.*

\* "There is no [Translat  
 "on] whether of our own, o  
 "of other Men, to which w  
 "would tye our selves or other  
 "For all of them, of what Stand  
 "ing, Name or Reputation so  
 "ever they be, with what Dil  
 "gence, Sincerity and Learn  
 "ing soever they were made, are only so far cer  
 "tain, as they accord with the first Context;  
 "mean, as far as they express that Sense, which  
 "is certainly manifest to be the Sense of the H  
 "brew and Greek Words: But if they depart ne  
 "ver so little from thence, that Sense which the  
 "give or express, we judge neither to be Divine  
 "nor Authentick, nor Canonical; but only Human  
 "Upon Examination it will be found, saith Jesse  
 "that in the Ancient; as well as latter Versions, are  
 "many considerable Errata's. See *his Life*, p. 4  
 "Many things, even in this *Newest and Best* Translat  
 "on, do cry aloud for Correction, as the Learner  
 "may easily observe, by comparing it with the Or  
 "iginal; and others may quickly find, by looking in  
 "to Expositors and Commentators, *Ibid.* p. 52.

If this now be the Case of Translations, wh  
 should it be such a *Bold Presumption* to arraign ou  
*English* Bibles, which are but a Translation, and  
 do in many things differ from the Original? T  
 true, in the Great and Substantial Points of Religio  
 Matters of prime Necessity to be Believed, or  
 be Practised, they are translated with more Exac  
 tness according to the *Hebrew* and *Greek*, than  
 some less Necessary Things; on which the Trans  
 lators laid too much Stress, being Men devoted to

ceremonies; where is not that Accordance with the Original, that should have been observed; as were this a convenient Place, might in many Instances be demonstrated.

Learned Men have taken the Liberty in their Commentaries and Expositions, to amend our *English* Translation; where they have found it disagreeing with the Original, and that without any Censure upon them. And tho' the Unlearned cannot search into Originals themselves; yet I hope, they may speak from the Learned, who are thought capable of judging in those Matters. There is certainly *Judicium Discretionis*, a *Judgment of Discretion*, to be allowed, even to the Unlearned, that know nothing of the Original Text themselves; or else their Case would be as bad among us, as that of the poor *Papists* in *Spain* and *Italy*, from whom the Priests not only lock the Scriptures up in an unknown Tongue; but also deny them any Interpretation, save what their pretended Church is pleased to give them. *Concil. Trident. Sess. 4.*

Nor does it look in my Apprehension, like a *Rash and Unchristian Practice*, "for any to print or publish against their own Teachers and Brethren, such a heavy Charge as this, of being *Deceivers of others in the Matters of God, and Justifying Additions to his Word*; if there be just Occasion for it, as there is in the present Matter under Debate. For the *Greek Word* doth *Primarily* signifie, to *Praise*, and so it is rendred in several Places in our Old Translations, and here in *Mat. 26. 30. To Say Grace*, which is *Simply to Praise*, and not to *Sing Praise*; for every one knows, *Saying* and *Singing* are two distinct Acts.

But it looks very like a Reviving of *Papal-Usurpation* over the Conscience, when any Teachers shall Impose their own Exposition of Scripture upon their Brethren, and Expect their quiet Reception thereof, without Syllogisms or Disputations



## 60 Hymneō primarily and properly

ons, tho' better Reasons may be offered again the Sense Imposed, than are or can be given for the Imposing of it. What is this in Effect, but to assume to themselves a Despotical Power or infallible Chair, and as much as in them lyes, bring the Consciences of their *Profelytes* under the intolerable Yoke of *Blind* and *Implicit* Obedience?

"R. A. But let not any Christian be startled at this *Bold Presumption*; for I assure you, 'tis as groundless as 'tis bold. The

\* ὑμνῶσιν, "Original Word used in these Texts, not only signifying to *Praise God* (

"is pretended) but also to do it by *Singing*: This

"is attested by the concurrent Evidence of the

"most Learned in the *Greek Tongue*. *Essay*, p. 11.

"Tho' this be true, that this Word *Hymneō*

"not limited only to Songs

† I. Marlow's *Controv.* "Praise, it will not prove (where

of *Singing* brought to an "this † *Author* affirms) that

End, p. 15. "is *Properly* used, or signifi

"Simply to *Praise*: For 'tis possible the Word may

"sometimes signifie in a large Sense, Simply

"Praise, and yet the *Primary* and *Proper* Signifi

"cation of it may be to *Sing Songs of Praise*. —

"Singing of *Praise* is the *Primary*, and so the *Proper*

"Signification thereof, and the other [Significations]

"are but as *Consequent* and *Figurative* Senses of it

"Appendix, in *Answer* to I. Marlow, p. 59, 60.

Sect. 3. *Answ.* And he seems to be so well assured, that to *Sing Praise* is the *Primary* and *Proper* Signification of *Hymneō*, that he asserts it several times over, *Appendix*, p. 62, 63, 64. But 'tis no good to be so very confident; for tho' He that is first in his own Cause may seem just, yet his Neighbor cometh and searcheth him, *Prov.* 18. 17. However, I promise him a very fair Tryal of the Controversie between us; and having examined his Evidence



dence, and produced mine own, I shall leave the Issue to the Verdict of those who are capable of giving Judgment. For the Dispute (as to this Part of it) is about the *Primary* and *Proper* Signification of a *Greek* Word, whereof the Learned in that Language are the only competent Arbiters.

But before I enter upon this, the former Part of his Paragraph obligeth me to take Notice of two Significations of *Hymneo* there mentioned; the first whereof is, that it signifieth to *Praise God*, and the Second, that it denotes a *Praising of him by Singing*; neither of which Senses are truly given. For,

First, The *Primary* and *Proper* Signification of the Word, is, (as *I. M.* hath shewn) *Simply to Praise*; and it no more includes *God* in it's *Prime* and *Simple* Signification, than *Aineo*, *Eulogeo*, and *Doxazo*; and therefore when *Greek* Writers apply *Hymneo* to *God*, either the Case of the Object is expressed, as 'tis by the *Seventy two* Translators, *Isa.* 12. 4, 5. and by *Luke*, *Acts* 16. 25. or, understood by an *Ellipsis*, or *Suppression*, which Figure is frequent among the Pen-men of Holy Scripture, as well as other Writers. Had the Word *Hymneo* been of peculiar Ascription to *God*, there might then have been some Colour for what *R. A.* hath affirmed: But no such Appropriation of it do I meet with in any *Greek* Authors, Antient or Modern,

but the contrary: For I find it is spoken of \* *Gifts*, and the † *Sun*, by *Homer*: of ‖ *Navigation*, and the \* *Famous Exploits of Ancient Heroes*, by *Hesiod*: of (a) *Nations* and (b) *Cities* by *Thucydides*: of (c) *Men*, (d) *Ships*, and *Battels* by *Theocritus*: of (e) *Husbandry* by *Xenophon*: of (f) *Wisdom*, and (g)

\* *Hymn.* in *Apol.* v. 190.

† *Ibid.* in *Sol.* v. 1.

‖ *Oper. & Dier.* l. 2. v. 280.

\* *Theogon.* v. 100, 101.

(a) *De Bel. Pelop.* l. 1. p. 15.  
Edit. *Francofurti* 1594.

(b) *Ibid.* l. 2. p. 126.

(c) *Idyl.* 17. v. 7, 8.

(d) *Idyl.* 22. v. 219, 220.

(e) *Chabotij Prælect.* in *Hor.*  
*Poem. Tem.* 1. p. 6.

(f) *Prov.* 1. 20. & 8. 3.

(g) 2 *Chron.* 23. 13.

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King *Joash* by the *LXX.* not to mention any more: For these are sufficient to shew the *Word* is not appropriated to God, and therefore doth not in it's *Primary* Signification denote to *Praise God*. Which is a plain

\* Truth soberly detended,

p. 131.

† Gr. Lexicon.

The same saith *Phavorinus*,  
Καὶ ἐπὶ θεῶν καὶ ἀνθρώπων  
τὸν ᾠόμενον.

Confirmation of that Passage quoted by \* *I. M.* out of † *Constantine*, Neque solum de Dijs, ut quidam tradunt, dicitur, sed etiam de Hominibus, & alijs rebus

*It is not only spoken of God*

*as some deliver, but of men and other things also*

If the Case of the Object be neither expressed nor understood, it *Primarily* signifies *Simply to Praise*

*Secondly*, As *Hymneo* doth not signify to *Praise God*, unless the Case of the Object be expressed or understood; so it doth not signify to *Praise God by Singing*. I confess, sometimes 'tis used in ascribing Praise to God, and that by Singing of it too; but this is no more, than what *Aineo*, and several other Words are used to do: And therefore it doth not follow, that because the Word is sometimes so used, it must needs have so complex and large a Signification; for it doth not of it self *Primarily* and *Properly* signify any more, than *Simply to Praise*, notwithstanding *R. A's*. Pretence to the contrary. And this, I hope, I shall make out so fully and clearly, that even they who are of a contrary Perswasion at present, will see Cause sufficient to alter their Opinion; or at least, be so far convinc'd, as to be left without Excuse. Which leads me first to the Examination of the Evidence which he hath brought for the Sense he hath given of the Word *Hymneo*, and then to produce mine own Testimonies; several whereof especially in this Controversie, are more to be regarded, (because far more Ancient, and also Native *Greeks*, and so best in all Probability understood their own

Lan-

Language,) than any Authorities alledged or pretended to by R. A. tho', he says, he has the \* *Concurrent Evidence* of the most Learned in the Greek Tongue, or a *Cloud of Witnesses*, cited in my Essay, as his Phrase is in another † Place, and in whose Good Company he seems to account it some kind of || *Safety to Err*.

\* Essay, p. 17.

† Br. Vindication, p. 25.

|| Ibid.

First, Then his Evidence shall be examined ; and that I may the more orderly proceed in the Tryal thereof, I shall begin with those that are mentioned in his *Essay*, and then pass to those in his *Appendix*, which he produceth for his Sense of the Verb *Hymneo* ; where also his Account of the Substantive *Hymnos*, shall be brought to the Test. The Evidence produced in his *Essay*, to prove his Sense of the Verb *Hymneo*, are, *Scapula*, *Stephanus*, *Pasor*, cited in the Margin, p. 17. Our own Translators, *Calvin*, *Beza*, *Piscator*, the French Translators, and many others mentioned by the Learned Pool, in *Synops. Crit.* These are quoted p. 18. and all these put together would make but a very little *Cloud of Witnesses*, were it not for [the *Many others*] he says are mentioned in Pool's *Synopsis* : Which Expression is little else but a Flou- rish, for the *Many others* are but Seven, viz. *Erasmus*, *Illyricus*, the Version of *Pagnine*, that of *Tigurum* or *Zurich*, *Varaklus*, *Brugensis*, and *Hammond* : And two of them, viz. *Erasmus* and

*Brugensis* ( \* Pool tells us ) \* *Synops. Crit. in Mar*  
render *Hymnesantes*, they said 26. 30.

or recited Praise, adding, *Ne- que enim constat eos cecinisse*, 'Tis not certain that they Sang. And he likewise gives us that Interpretation, both in his Notes upon *Mat. 26. 30.* and *Mar. 14. 26.* in the first Place, as the most proper Ren- dering, from *Tremellius* and *Castalio*.

The

The Quotation out of *Scapula's* Lexicon, if be taken together, and not divided on purpose to serve a Turn, will not answer the End for which *R. A.* brings it. For tho' *Hymneo* be the same with *Hydo* or *Hydeo*, and sometimes signifieth, *Praise in Verse, I Report, or Speak often* (as *Thomassinus* renders the Word *Decanto*) in *Hymns Praises*; yet *Hymneo* being a Derivative from *Hydo* or *Hydeo*, which is generally taken to be the Primitive Verb, and by *Scapula* said to be of the same Signification; upon Enquiry we find, that the First and Proper Sense which he gives thereof, is, *Celebro, I Praise*, and quotes for his Authority *Eusebii*, and the Greek Etymology. After *Celebro, I Praise*, he puts indeed *Cano, I Sing*, and *Dico, I Say*: But he presently adds, *Hymno, Ado, λέγω, Lego*, to let us know what he intends by *Hymno* and *Hymno*; viz. *Celebro, I Praise*, by *Ado, I Sing*, and by *Lego, I Say*; Which are the Distinct and Proper Significations of those several Greek Words. This is the true Representation of this Author, and tho' he says *Hymneo* is properly spoken of Poets, as such as recite Verses; yet he says again, it signifies *Simply to Praise*; that is, in Prose, as *Stephanus* tells us, whose larger Work was Epitomized by *Scapula*. And now let the Judicious Reader tell me, whether there be any thing in this Author that makes for *R. A.* yea, whether there be much as one Passage, that proves *Hymneo*, either signifies to *Praise God*, or to *Praise him by Singing*. There is no such thing to be found in Him, being truly and impartially Represented.

*Stephanus* is the next Author mentioned by *R. A.* but since he only names him, I shall also dismiss him, without any Examination or Remarks in this Place.

*Pasor*, in his *Lexicon* of the Words in the Greek Testament, running the New Rote of some Men

Interpreters, renders *Hymneo*, I do confess, *Hymnum cano*, I Sing Praise, or as some others are pleased to have it, an *Hymn*, tho' this Rendering of his is capable of another Sense. For *Canere* in *Sallust*, as \* *Cooper* quotes him, signifies to Praise; \* *Thef. Ling. Rom. & Britan.* *Canere aliquem*, or *Laudes* *dicere*, is put for *Celebrare* & *laudare*, to Praise or Extol greatly, and that without Singing. 'Tis also sometimes used for the simple Uttering or Pronouncing of anything, as we are informed by †

† *Dictionary.* *Calepine*: And then *Hymnum* may be properly translated here, I Utter, or pronounce Praise. But suppose we should admit of *Pasor's* Novel Exposition, that cannot (were it of such Reputation among the Learned, as to pass for an Author, which I think he hardly doth) alter the Primary Meaning of the Word, nor strip it of it's Ancient Signification, wherewith 'tis originally clothed.

As for our last Translators of the Bible, 'tis well known they have their *Errata*, as well as former Versions; and tho' they have extended the Sense of the Word to Singing, which is at best but a Secondary and Improper Rendering; yet they had no good Authority, as I conceive, for that Interpretation; But being Men zealous for Common, Set-

form Singing, they adventured so to translate it, 'tis a manifest Deviation from the Original, the Authors in the margin testify, whose Words shall be cited at large hereafter.

|| *Cyprian, Hierom, Interp. Chrysost. Interp. Theophilac. A Lapide, Tremellius, Castalio, Tyn-dal, Coverdale, Montanus, Lortinus, Novarinus, Eman. Sa, Maldonaz. Marlorat, Arctius.*

*Calvin, Beza, and Piscator*, were Men who in many things did worthily in their Days, but here they



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they mis'd it, and stretch'd the Signification of

\* Vid. Maldonat. Marlorat. Musculus, & L. Brugensis, in Mat. 26. 30.

Hymneo farther than either the \* Word it self or Context doth Certainly and Necessarily evince

The French Translators have split upon the same Rock, with those before mentioned, and their Work, as I have been lately informed, is so Un-correct, that there are Proposals on Foot for a New Version, more Exact and Agreeable to the Original. And I heartily Wish this of Our's, in all those Places where 'tis Erroneously done, were Faithfully Amended, according to the Hebrew and Greek.

SECT. 4. Having thus Examined R. A's Evidence cited in his Essay for the Sense he there gives of Hymneo, viz. That it signifies not only to Praise God but also to do it by Singing; and cannot find, that they have Stretch'd the Word beyond it's Prime and Genuine Signification, namely, to Singing; that the Sense R. A. ascribes to it, is so done by those very Authors; viz. That they use it, either to Praise God, or to Praise him by Singing; as the Word necessarily included [God] in its Signification.

I proceed in the next Place, to the Tryal of the Rest of his Evidence, produced in his † Appendix, concerning the Signification of Hymneo Where,

First, In Answer to I. M's. Controversie of Singing brought to an End; He seems to Hesitate a little about the Sense of the

† Appendix, p. 60. Word; || "'Tis possible, saith he, "the Word may sometimes Signify

"lie in a large Sense, Simply to Praise, and yet "the Primary and Proper Signification of it may be "to Sing Songs of Praise. Here he speaks only of

"Ma



"May be, or meer Possibility, that the Word  
 "may have this or the other Sense, but positive-  
 "ly Determines neither. We know a Word may  
 "have various Significations, *Primary* and *Secon-*  
 "dary, *Proper* and *Improper*; but the main Skill  
 "lies, in fixing the *Primary* and *Proper* Significati-  
 "on of the Word in Controversie. Therefore,

Secondly, He undertakes to prove, that *Singing*  
 of Praise is the *Primary*, and so the *Proper* Significa-  
 tion thereof; and that from several of those very  
 Authors which I. M. cites, to prove, that the  
 Word Properly is used *Simply to Praise*.

"R. A. Leigh tells us in his *Critica Sacra*, that  
 "[*ᾠδὴ*] a Hymn, is a Song to be uttered with the  
 "Voice only; and that *Hymneo*, signifies Primarily  
 "[*Hymnum cano*] to Sing a Hymn; and in the  
 "Margin he tells us, [*Canere est, & Laudes Deo ad*  
 "Aras dicere] 'tis to Sing, and to Sing Praises to God  
 "at his Altar. This he gives us as the proper  
 "Signification of the Word, tho' he after men-  
 "tions others as less proper Acceptations of  
 "it. *Append. p. 60.*

Answer.

1. Leigh doth not tell us, that *Hymneo* signifies  
 Primarily *Hymnum cano*, to Sing an Hymn; the  
 Word Primarily being R. A's. Addition, to help  
 his Cause, and not the Author's.

2. He doth not give us this as the *Proper Signi-*  
*fication* of the Word, and others as less Proper  
 Acceptations of it. For this is not to be found  
 in his *Criticks*, and therefore to be look'd upon as  
 the Comment of the *Essayer*. For Leigh deter-  
 mines not the Matter, whether to Sing an Hymn,  
 or *Simply to Praise*, be the *Proper Signification* of  
 the Word; but if any thing can be concluded,  
 touching his Sense about the *Primary* and *Proper*  
 Signification of it, 'tis most Probable he understood  
 it to be, *Simply to Praise, or give Thanks*, (as I. M.

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hath it, *Controv. of Singing, &c. p. 15.*) because he not only renders it himself by *Laudare, Gratiarum agere, Hymnum dicere, to Praise, to give Thanks, to speak*

\* *Hymno dicto, Praise being spoken.*

† *Laudem dederunt, they gave Praise.*

‡ *Dixissent laudes, they had spoken Praises.*

(a) *Dictis laudibus, Praises being spoken.*

*Praise; but also quotes the \* Vulgar Latin, the † Arabick Version, || Novarinus, and the (a) Translator of Euthymius, to corroborate that Interpretation.*

The Signification of ὕμνος, *Hymnus*, shall be spoken to hereafter. And as for the Marginal Citation in *Leigh's Criticks, Canere est, & laudes, &c.* This may serve for an Answer; he vouches no Authority for it, as he doth for the other Renderings.

“ R. A. Symson in his *Lexicon*, puts down as the “ *Primary*, and so the *Proper Signification*, [ *Hymnum, Hymnos cano* ] to Sing an Hymn, or Hymns. *Appendix, ibid.*

*Ans.* He puts down *Hymnum, Hymnos cano*, I Sing an Hymn, or Hymns; but doth not say, as the *Primary Signification*: For he hath also *Hymnum dicto*, I speak an Hymn, and Speaking is surely prior to Singing; for there must be Speech, before there can be an Artificial Modulation of it. And *Laudo*, I Praise; and when he sets down the Greek Words, to Sing, he puts ἀΐδω, ᾄδω, Ἀδο, Psallo; not ὑμνέω, *Hymneo*.

“ R. A. Constantine also, in his *Greek Lexicon*, “ sets down as the *Primary and Proper Signification* “ on of this Word, [ *Dico Hymnum, Hymnos* “ *canto* ] to Sing an Hymn, or Hymns, and thence “ derives [ ὑμνιστής, Cantator, Poeta ] a Singer, or “ *Poet. Appendix, ibid.*

Answer,

1. *Dico Hymnum*, is not truly and properly translated

stated, to Sing an Hymn; for *Dicere Hymnum*, is properly to Say an Hymn, or Praise; unless it be used *Metonymically* and *Improperly*; but then it can no ways be serviceable to *R. A.* for 'tis the *Primary* and *Proper* Signification which he would contend for; but this is *Secondary* and *Improper*, which he here gives us.

2. *Constantine* thence derives [*ὑμνσις*, *Hymnesis*, *Laudatio*] a Praising, and [*ὑμνιστής*, *Hymnetes*, *Laudator*] a Praiser; and not [*Cantator*, *Poeta*] a Singer, a Poet.

He likewise hath ὑμῶ, ὑμῶ, *Hydo*, *Hymno*, *Laudo*, *I Praise*, before he sets down *Canto*, *I Sing*. And \* ὑμνέσθαι, \* *Herodot. in Constant. Lex.*  
*Celebrati sunt*, they were Praised.  
 And † ὑμνέω τὸ ἐμαυτῷ ἰχθῦν, † *Gaza de Senectute, ibid.*  
*meis viribus prädico*, *I Praise mine own Strength*.

The Author of the *Reflections on I. M's. Appendix to his Treatise*, Entituled [*Prelimited Forms*, &c.] at the End of *B. Keach's Book*, concerning *Singing*, and referred to by *R. A.* Essay, p. 18. acknowledgeth a Difference between *Singing*, and *Saying* or *Pronouncing* an Hymn, according to *Constantine*, not *Confounding* (as *R. A.* doth) *Dico Hymnum*, and *Hymnum canto*. And the Reason which he gives, why ὑμνέω, *Hymneo*, is used for *Saying* or *Pronouncing* an Hymn, contributes more than probably he was aware of, to the clearing up of it's *Primary* Signification. "The Reason may be, saith he, because *Saying* or *Pronouncing* is necessarily included in *Singing*; for *Singing* is but a particular Mode of *Saying* or *Pronouncing*: *Reflect.* p. 50. For if it be so, then it will necessarily follow, seeing *Hymneo* is used both to *Say* or *Pronounce*, and to *Sing* an Hymn, (which latter Rendring he sets down first, and the other last,

inverting the Order which *Constantine* uses in placing of the Words ) that to Say or Pronounce an Hymn, is the *First* and *Proper* Signification, because the Thing it self is before the particular Mode thereof ; and therefore if Singing be ( as he says ) but a particular Mode of Saying or Pronouncing ; to Say or Pronounce an Hymn, must needs be in Order of Time as well as Nature, precedent to Singing. “ And if it was not thus, ( as it appears plainly it is ) I might say, by Retorcion of his own Remark, it is the common Fate of all Words to be stretch’d beyond their Prime and most Proper Signification ; and who can help it, seeing that the Wit and Fancy of Men are such luxuriant things, that will make bold sometimes, not only with Words, but Persons too? *Reflect. ibid.*

“ *R. A.* The Learned *Ainsworth* does not translate the Word ( as our Author represents him ) Simply Praise, ( as if it signified no more ) but he tells us, ( on *Psal. 3.* ) that There be three kinds of Songs mentioned in this Book, of which one ( he tells us ) is called *Tehillah*, in Greek, *Hymnos*, a Hymn or Praise. Appendix, p. 61.

*Ans.* To this *I. M.* hath very well replied in his last little || *Treat*, and thither I refer the Reader. But forasmuch as *R. A.* concludes

with *Ainsworth*, that one of the three Kinds of Songs, mentioned in the Book of Psalms, is called *Tehillah*, and in Greek *Hymnos*, an Hymn or Praise. I intreat him to tell us, which of the Psalms it is that is so called ? for I have made a diligent Search into the *Septuagint*, but cannot find any Psalm with that Inscription, viz. *Hymnos*, an Hymn

or Praise. I find indeed \* *Tehillah* often translated, *Hymnos*

\* תהלה, *hymnos*,

as Psal. 40. 3. 65. 1. 100. 4.  
119. 171. & 148. 14. and †

*Hymnesis*, Psal. 71. 6. Simply  
Praise; but this is in the Text,  
and not any where in the Titles.

'Tis true || *En Hymnois*, is in  
the Title of Psal. 6. 54. 55. 61. 67. 76. but *Hym-*  
*nos* is not the Title it self, neither is it used by  
the LXX. in any of those Pla-  
ces to signifie *Praise*, or an  
*Hymn*; but a Musical Instru-  
ment, called \* *Neginath*, which  
comes from the Root † *Nagan*,  
to Play with the Hand upon  
such an Instrument.

*T'mnos*, *Hymnoi*, is also used by the LXX. in the  
last Verse of Psal. 72. but there 'tis rendred by  
*Trem.* and *Junius*, *Orationes*, and  
so by \* *Buxtorf*, and several †  
*Others*; and *Supplicationes*, Pre-  
ci by || *Bythner*, and *Prayers*,  
both by our Translators and *Ains-*  
*worth* himself: The Hebrew  
Word being there תְּהִלָּה, *Te-*  
*hillah* from \* לָלַח, *He judged*,  
*prayed*; and not תְּהִלָּה, *Tehillah*, *Praise*, from  
הָלַל, *Halal*, *Laudare*, to *Praise*.

The Word is likewise used, Psal. 137. 3. for  
which there is nothing in *Trem.* and *Junius's*  
*Translation*, but in \*

*They that wasted us*, required  
of us *Mirth*.  
† *They that threw us on heaps*,  
[asked of us] *Mirth*.  
|| שִׂמְחָה, *Latitia*; See *Monta-*  
*nus*, *Schindler*, *Mercer*, *Buxtorf*,  
*Bythner*, *Robertson*.  
\* שִׂמְחָה, *Simcha*.

† *Ainsworth's*  
this *Mirth*: Which is  
the true Rendring of the  
Heb. || *Simchah*. The  
LXX. do there express  
Song, by \* *Ode*, and not  
*Hymnos*, to make a Di-  
stinction between them;

† ὕμνους.

|| Ἐν ὕμνοις.

\* נְגִינָה,

† נָגַן,

|| *Robertson. Concord.*  
*Lex. Hebraeo-Chald.*  
*Bythner Lyra Prophet.*

\* *Lex. Heb. in voce*  
לָלַח.

† *Æthiop. Vers. Pifca-*  
*tor, Montanus, Gejerus,*  
*Chald. Paraph. Grotius,*  
*in Synop. Crit.*

|| *Lyra Prophet. n. 178.*

\* *Buxtorf. Lex. Heb.*



for whereas Our Translation hath it, Required of us a Song, the Heb. is \* *Dibre-shir*, and the Greek † *Logous Odon*, the Words of Songs and when the Heb. expresseth simply Mirth, v. 3. or Joy, v. 6. It doth it by *Simchah*, and the Greek by *Hymnos*, and *Euphrosyne*.

*Ainsworth* indeed puts the Word *Hymn*, in the Title of *Psal.* 145. but without any good Authority for so doing; for there the *LXX.* have \* *Ainesis*, † *Laudatio*, or || *Laus*, *Praise*. The Hebrew Word, I grant, is *Tehillah* but what then? the *Septuagint* have not rendred it by *Hymnos*, but by *Ainesis*. So that neither this, nor any other Psalm, is there fore a Song from the Title; for some of them have in Heb. \* *Tephillah*, in Greek, † *Prosenche*, Prayer, as *Psal.* 17, 86. 90. 102.

\* תפלה.

† προσευχή,

\* מכתב,

† στήλογραφία,

|| Εἰς στήλογραφίαν,

(a) משביל.

(b) σύνεσις,

(c) (d) ut supra.

(e) Ἀλληλία.

Some in Heb. \* *Michtam*, a Golden Jewel, in Greek, † *Stelographia*, as *Psal.* 16. or || *Eis Stelographian*, an Inscription upon a Pillar, as *Psal.* 56, 57, 58, 59, 60. Some in Heb. (a) *Maschil*, in Greek (b) *Synes*, Understanding or Instruction, as *Psal.* 32, 41, 44, 45, 53, 54, 55, 74, 78, 88. One (c) *Maschil* and (d) *Prosenche*, Instruction and Prayer, as *Psal.* 142. and several Others (e) *Allelonia*, according to the *Septuagint*, as *Psal.* 105, 106, 107, 111, 112, 113, 114, 116, 117, 118, 119, 125, 136, and 146. to the End.

Now if because the Psalms were Songs, used in Temple-Worship, the Words in their several Title

Titles must therefore signifie *Singing*, what a Confusion shall we make of Words, when those very Words which are of a different Signification must yet be used promiscuously, and that meerly to please some Persons, in an unaccountable Notion, and a groundless Practice? Whatever becomes of their Mistaken, tho' Darling Conceptions, we must either keep to the Distinction and Propriety of Words, or we shall soon loose the Propriety of Things, and so inevitably slide into an Indistinction of Duties.

"R. A. In like manner the Learned Dr. Owen (on Heb. 2. 12.) teaches us, that the *Primary* and *Proper Sense* of the Word *Hymneo*, is to Sing Praise; and adds, that tho' the Hebrew Word [לְהַלֵּל] *Psal. 22. 24.* be rendred Simply to Praise, yet it's most frequent use, when it respects God as it's Object, is to Praise by *Hymns* or *Psalms*, as the Apostle here, [ὕμνῳ σε, tibi *Hymnos* *canam*] *I will Sing Hymns* unto thee, or [τε *Hymnis* *Celebrabo*] *I will Praise* thee with Hymns, which was the principal Way of Setting forth God's Praise under the Old Testament. And seeing this Reverend Author tells us, that this was the principal Way of setting forth God's Praise under the Old Testament, it is unreasonable to imagine, that he in the least design'd to exclude this Way of Doing it under the New; especially seeing himself, and the People under his Care, were in the constant Practice of this Duty. 'Tis true, the Doctor understands this Expression, *In the midst of the Church will I sing Praise to thee*, to comprehend all those Ways, whereby the Mediator glorified God as well as Singing, but he in no wise interprets it so, as to exclude Singing to be a part of his Work. *Appendix*, p. 61, 62.

Sect. 5. *Answ.* This being the same for Substance with what B. Keach in his Answer to I. Marlow's Appendix

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pendix, and the Author of the *Reflections* before-mentioned, p. 69. have already replied ; I desire the

\* *Appendix to Prelimi-  
ned Forms*, p. 3, 4, 5, 6.  
*Truth soberly defended*,  
p. 127, 128, 129.

*The Controversie of Sing-  
ing brought to an End*,  
p. 16.

† *The Controversie, &c.*  
*Ibid. ubi supra.*

Reader impartially to peruse what *I. M.* hath said in those useful \* *Treatises* which he hath written about *Singing*. The Dr. (on *Heb. 2. 12.* ) doth fully prove the Point for which *I. M.* quoted him, viz. † “ That tho’ he reads the Word “ *Hymneo*, to Sing Praise, ( fol-  
“ *lowing therein the last English*

“ Translation, which hath departed from the Genuine  
“ Sense of the Word ) in accommodation to the Old  
“ Testament Temple-Worship, yet he doth not

“ limit the Signification of it to  
|| *Owen* on *Heb. 2. 12.* “ Songs of Praise. For he there  
tells us, || “ It is a fond Imagina-

“ tion which some have fallen upon, that God is not  
“ praised in the Church for the Work of Re-  
“ demption, unless it be done by Words and Hymns  
“ particularly expressing it. Yea, The Dr. further  
says, that the Original Hebrew, *Psal. 22. 22.* is ex-  
pressly rendred *Simply to Praise*; and tho’ he adds, that  
it’s most frequent Use, when it respects God as the

\* *Lex.*

† *Interdum.*

|| *Ubi supra.*

Object, is to Praise by Psalms, or  
Hymns, yet \* *Scapula* tells us, the  
Word *Hymnos* is used so but † Some-  
times, and the || Dr. himself explains  
his own Meaning of that Expression

in two Particulars.

1. Observing to us what Christ undertakes to  
do, and that is to Praise God.

2. The Chearfulness and Alacrity of the Spirit  
of Christ in this Work, he would do it [ as ] with  
Joy and Singing; with such a frame of Heart  
was required in them, who were to Sing the Praise  
of God in the great Assembly in the Temple.

So that in all the Dr. says, in that Place, there is not so much as One Word of Intimation, that the Primary and Proper Sense of *Hymneo*, is to Sing Praise, or of Christ's *Singing Praise*, in the Vulgar Interpretation of the Words; any otherways than Setting forth the Love, Grace, Goodness and Mercy of God, ( which he also calls the Declaring of his Name ) with such Cheerfulness and Alacrity, [ as ] with Joy and Singing; but not formally with that Kind of Singing which consists in a Meditative Tuning of the Voice. And therefore whatever was the Practice of the Dr. and the People under his Care, that can signify little in the Matter; 'tis neither his Judgment, nor his Practice, as to common-singing, that *I. M.* insists upon; but the Dr.'s Sense of the Word *Hymneo*, in his Exposition of Heb. 2. 12. which *B. Keach's* Learned Hand, Author of the *Reflections* pre-cited ] and *R. A.* himself have mistaken. For tho' "the Dr. understands this Expression, *In the midst of the Church will I Sing Praise to thee, to comprehend all those Ways, whereby the Mediator Glorified God, as well as Singing*; yet he in no wise so expounds it, as to occasion us to believe, he took the Primary and Proper Sense of *Hymneo* to be, to Sing Praise. For he neither finds fault with the English Version of *Psal. 22.* where the *Heb. Word* [ *לְהַלֵּל* ] is rendred *Sim-ple to Praise*; and the *LXX.* have *ἐμνήσω σε, Hymne-se; I will Praise thee*: Nor doth he say *Absolutely*, It's most frequent Use is to Praise by Hymns or Psalms; but *Comparatively* only, viz. When it respects God as it's Object: Nor that it includes [ God ] in its Signification, but plainly intimates by this Expression, *When it respects God as it's Object*, that the Object [ God ] must either be Expressed or Understood.

Besides, the Dr. being a Man of very great Learning, could not, I suppose, but know that the *Heb.* Word

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Word [ הלל ] Hillel, when it respects God as Object, is more frequently translated by the LXX. [ Αἰνέω ] Aineo, Laudo, I Praise, than by Hym

\* ὑμνήσαν τὸν θεὸν αὐτῶν, They praised their God.

† καθυμνῶντες τῷ κυρίῳ, Praised the Lord.

|| ὑμνήσω σε, Will I praise thee.

(a) ὑμνεῖτε Κύριον, Praise the Lord.

(b) ὑμνήσω τὸ ὄνομα σου, I will praise thy Name.

Hymnos cano, I Sing Hymns; which tho' be sometimes used in the Extended and Improper Sense, yet in \* *Jud* 16. 24. † 2 *Chron.* 21. || *Psal.* 22. 22. *Isa.* 12. 4. and (b) 25. 'tis used Simply to Praise

Object. But to this R. A. perhaps, or some other may Object, that the

\* הודו, Hodu, Confitemini.

† אודה, Odeh, Confitebor.

|| זמרו, Zammeru, Psallite.

(a) ישירו, Fasbiru, Canent.

Word is \* *Jadah*, in *Isa.* 12. 4. & † 25. 1. || *Zam* mer in *Isa.* 12. 5. & 1 *Chron.* 16. 9. and *Shur* in *Psal.* 65. 13.

First of which signifies to Confess, the Second Play upon the Harp, and the Third to Sing; which the LXX. have translated by Hymneo; therefore Hymneo signifies Primarily, to Sing.

Ans<sup>r</sup>. I have shewn before that \* Hymneo, Primarily and

\* p. 61, 62, 63, &c. properly signifies Simply to Praise and I further Answer, that

the LXX. or any other Writers, have extended the Sense, and applied it to Singing; yet their Figurative Application destroys not it's Primary Signification. The Learned also know, that the LXX. have not only extended the Sense of this Word,

of several others: For Instance, † *San* Pneuma, Rhema, Kyrios, are Words which Primarily and Properly signify Flesh, Wind, Word, Lord or Master yet they often use the First, sometimes

† Σαῶ, Pnyuon, Pnyon, Kyrios.



Man himself, sometimes for *Humane Nature*, and sometimes for the *Infirmity* and *Vitiosity* thereof; the *Second* for *Spirit*, the *Third* for *Thing* or *Business*, and the *Last* for *Jehovah*. Now as the latter Use of these, and the like Words, doth not diminish them of their Prime and Genuine Sense; so is in the Case before us: The Lax and Extended Use of *Hymneo*, wherein 'tis applied to Singing, doth not alter its Strict and Primary Sense, which is Simply to Praise.

And as to *Hcb. 2. 12.*

\* Printed in the Years 1535, 1540, 1541, 1585, 1591.

have consulted several \* ancient Bibles upon it,

all which unanimously render *Hymneso se*, Will I praise thee, exactly according to the *Hebrew*, in *Cal. 22.* from whence 'tis

taken; See also † *Hutter*, † *Robertson*, the (a) *Syrisc* *Robertson* and *Tremellius*, where the Propriety of the Word is preserved.

† Nov. Test. Vol. Polyglot.

|| Nov. Test. Heb.

(a) Transl. Syr. ab Imman. Trem.

פִּי יִשְׁבַּח, ashablechach,

Celebrabo se, I will praise thee.

"R. A. As to his Citation out of *Marlorate*, who tells us, that the Word *Hymnesantes*, [Non necessariò evincit, quòd cecinerint] doth not necessarily evince that they Sang: I have not that Author by me, and therefore cannot see whether he hath more largely explain'd himself, but if he hath not, I doubt not to reject his Interpretation; because the Primary and Proper Sense of the Word being to Sing Praise, it therefore (being used in these Texts) doth necessarily evince that they did Sing, unless any necessary Reason could be alledged to prove they did not. Appendix, p. 62.

Ans. *Marlorate* is truly cited by *I. M.* and the *R. A.* had not the Author by him, to see whe-



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whether he more largely explained himself, I have therefore strictly examined his *Ecclesiastical Exposition* of Mat. 26. 30. and do assure R. A. he hath not. For having told us from *Paulus Burgensis*, that 'twas the Custom of the Jews, after they had eaten the Paschal Lamb, to Sing, from *Psal.* 112. to the Lord, and that the said *Burgensis* thought this was the Hymn which Christ Sang with his Disciples; and

\* *Paulus Burgensis was a Christian Jew, and lived about the Year 1415. I find most Commentatours take their Quotations of the Jews Singing at the Passover from him: The Institution mentions no such thing, and therefore, the Singing Burgensis speaks of, was a Humane Addition to the Passover.*

having also concluded from \* him, that as the Jews Celebrate the Passover, they went to Sing an Hymn, he seems presently to recollect himself, as that he had gone too far; and adds, *Incertum tam videtur, quibus hic Ver-*

*bis Deum laudârint, & an cecinerint hanc laudem, an simpliciter dixerint: Græcum Verbum Laudis quidem, maxime quæ Deo debetur, includit, non autem Necessariò, evincit quòd cecinerint. Ne-*

*theless it seems uncertain, with what words \* they here Praised God, and whether they Sang this Psalm, or Simply Spake it: The Greek*

*Word indeed includes Praise, especially such as is due to God, but it doth not Necessarily Evince, that they Sang. And this is all he delivers about the Sense of this Word, without the least Addition or way of Explanation or Qualification. But*

*Excellently Learned Augustinus Marlorate, as † Bulkley, (Continuator of Fox's Acts and Monuments of Martyrs,) from*

† *Ecclesiast. History,* p. 893. Vol. 3.

*that Famous French Historian Thuanus, styles him, as one who suffered Martyrdom at Rouen, in the Cause of Christ, An. 1562. is of so small Account with R. A.*

that he doubts not to reject his Interpretation, tho' he had not seen his Book \*. An Indiscretion surely in R. A. that had I not seen it in Print, I could hardly have thought him guilty of it!

\* *Indicta causa damnata*, This is in effect to condemn him unheard.

The Reason R. A. gives, for rejecting Marlorate's Interpretation, is Plausible indeed, but 'tis Precarious; for he takes it for granted, that the Primary and Proper Sense of Hymneo is to Sing Praise, which he ought first (were such a thing possible) to have proved. And whereas he says, "It therefore (being used in these † Texts) doth necessarily evince that they did Sing, unless any

† Mat. 26. 30. Mar. 14. 26.

Necessary Reason could be alledged to prove they did not: I think this is one sufficient Reason to prove they did not Sing, especially against him; in that he so confidently rejects what he is not able to answer, and flies to meer Evasions, under Pretext of Arguments. But in slighting Marlorate's Interpretation, R. A. contemns

not him alone; for he is not the only Man that was of that Opinion: \*

Erasmus, † Musculus, Maldonado, and (a) Lucas Brugensis, (as before Noted, pag. 63, 66.)

were of the same Mind, whose Words I have set down in the Margin, for the Satisfaction and Benefit of the Meanest Reader.

\* *Neque enim constat eos cecinisse*, It is not certain that they Sang. *Synops. Crit. in Mat. 26. 30.*

† *Græcum Verbum* — non necessario evincit, quod cecinerint. The Greek Word doth not necessarily evince, that they Sang. *Com. in Mat. 26. 30. Tom. 3.*

|| *An cecinerint non satis constat*, Whether they sang is not sufficiently certain. *Super loc.*

(a) *Non necessario evincit Vox Græca, quod cecinerint*, The Greek Word doth not necessarily evince, that they Sang. *Super loc.*

Sett. 6. Having thus considered R. A's. Evidences, both

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both in his *Essay* and *Appendix*, which, he says, prove that the *Primary* and *Proper* Signification of the Verb *Hymneo*, is to *Sing Praise*; and made it manifest, that 'tis *Simply to Praise*: The next thing in Order to be brought to the Test, is the Account he gives us of the Substantive *Hymnos*.

"R. A. And they (that is, the Learned) do yet more particularly assure us, that a

\* *Hymni laudes sunt Dei cum cantico, hymni cantus sunt continentes laudem Dei. Si sit laus & non sit Dei, non est hymnus. Si sit laus & Dei laus, & non cantetur, non est hymnus. Oportet ergo ut, si sit hymnus habeat hæc tria, & laudem, & Dei, & canticum.* Aug. in Psal. 72. And thus also the Learned and Pious Dr. Du Veil tells us, out of *Ruffinus*, on *Acts* 16. 25. *Hymnus est cantilena continens laudem Dei.* Minsh. *Hymnus est cantio qua laudes Dei decantantur.* *Pasoris Lex.* You may see this more fully proved to be the Sense of the Word *ὑμνος*, by a Learned Minister of Christ, in a short Discourse at the End of *B. Keach's Book* concerning Singing.

"Hymn doth necessarily include these \* three things: 1. That the Matter of it be Praise. 2. That it be to God, as the Object of it. And 3. That it be Sung. And either of these may be wanting, 'tis not properly an Hymn. *Essay*, p. 17, 18.

*Ans.* It will be a difficult thing, I suppose, for R. A. to reconcile this Passage in his *Essay*, and what he hath delivered in his *Appendix*; for there p. 59, 60. "he grants that the Word *Hymneo* is not limited only to Songs of Praise, and that 'tis possible it may sometimes signify in a large Sense, *Simply to Praise*. But here he quotes *Augustine*, *Du Veil* out of *Ruffinus*, *Minshew*, *Pasor*, and a Learned Minister of Christ, to prove the Restriction of *Hymnos* to Songs of Praise, and God the Sole Object thereof: This I desire may be particularly noted, because he who in one Book allows of a large Signification, yet in this brings the pre-mentioned

Author

Authors to give us a particular Assurance of it's Restriction.

I have a great Respect for the Name of *Augustine*, so far as he Embraced and Adhered to the Truth; but he was not so Wise a Master-Builder, as to lay no Chaff upon the Good Foundation. This great Man was not free from great

Mistakes. \* He saith, *That Water-Baptism Washed away all Sin, both in Young and Old that were Baptized.* || He Condemned Infants dead without Water-Baptism, to the Torment of Eternal Fire.

(a) He held, *That the World was created, not in Six Days, as Moses relateth, but in a Moment:* (b) *That the Souls of the Dead are kept in certain hidden Receptacles, until the last Resurrection:* (c) And *That the Good Works of the Liv-*

*ing are profitable to the Dead, who in their Life-time have Merited this Benefit.* These, and sundry other Navi, or Errors, *Augustine* had; and therefore he was liable to Mistakes about Things, 'tis no Wonder if he Err'd about Words. His Testimony then is to be considered according to what it is, and not meerly according to the Name he carries; for that's no Ingredient in the Constitution of Truth.

\* Enchirid. ad Laurentium, cap. 43.

† That is, the Guilt, tho' not the Infirmitie, as he saith, *Lib. 3. contra duas Epist. Pelag. cap. 3.*

|| Epist. 107. & *Lib. 28. de Civ. Dei, & saepe alibi.*

(a) *Lib. 4. de Genesi ad Literam.*

(b) *Enchirid. ad Laurent. cap. 109.*

(c) *Ibid. cap. 110.*

1. He says, *Hymni laudes sunt Dei cum Cantico, Hymni Cantus sunt continentes laudes Dei. si sit laus & non sit Dei, non est Hymnus.* Hymns are Praises of God with a Song, Hymns are Songs containing the Praises of God. If it be Praise, and of God, it is not an Hymn.

Ans. The Restriction of an Hymn to God only, contrary to the whole Current of the Ancients,

viz. *Homer, Hesiod, Thucydides, Theocritus, Xenophon* the LXX. *Phavorinus*, as hath been shewn, p. 61, 62 to *Plato, Plutarch*, and *Herodian*, as shall be manifested hereafter, all which lived long before *Augustine*, and Wrote in Greek; for *Augustine* flourished about the latter End of the Fourth and Beginning of the Fifth Centuries, and was One of the *Latin Fathers*; but *Homer* lived above Thirteen, and *Herodian* above One Hundred Year before him.

This Limitation is also contradicted by *Prudentius*, who was a Learned *Latin Poet*, Contemporaneous with *Augustine*, and Wrote several *Hymns*, in Various Sorts of Verse: See his Book of *Hymns*, Entituled *Περὶ Στεφάνων*, Of Crowns; there, *Hymn*

1. Is to *Hemiterius* and *Chelidonius* of *Calagur*
2. To *Laurentius*, Arch-Deacon.
3. To the Virgin *Eulalia*.
4. To 18 Martyrs of *Saragossa*.
5. To *Vincentius*, Martyr.
6. To *Fructuosus*, Bp. of *Arragon*, and *Augustine* and *Eulogius*, Deacons.
7. To *Quirinus*, Martyr and Bp. of *Siscia*.
8. To the *Baptisterium*, or *Baptizing-Place*, where two Martyrs suffered.
9. To *Cassianus*, Martyr.

Now these *Hymns* are not *Laudes Dei*, Praises of God, but of the Persons who are the Subjects of them; as they who are inquisitive may soon inform themselves. And least *R. A.* should Reply; True indeed, the Martyrs are the Subjects of these *Hymns*, but God is the Object; for their *Encomiums* are directed to his Glory. This I think, will be sufficient to Obviate so Weak an Effort, in that they are not only Praises of but also to the Martyrs themselves; for they are

*Hymns*



Hymns to such and such:

Yea, in some of them, the Poet advances too high, even to Praying to the Martyrs, which is Idolatry. Thus he Prays to \* *Laurentius*, Hymn 2.

To the 18 † Martyrs, Hymn 4. and to || *Vincentius*, Hymn 5. Yea, his Blind and Superstitious Zeal, Hymn 3. misled him to think (a) *Eula-*

his Bones ought to be Worship'd, and an Altar built upon them.

*Eustathius*, a Man eminently skill'd in the Greek Tongue, as appears by his Learned Commentaries upon *Homer*, tells us, in his Notes upon the two last Verses of *Dionysius's* Description of the World,

that \* *Hymnos* is not only spoken of Divine Praise, but also of other things; whereof he gives Instances from several Ancient Greek † Poets.

|| *Constantine* is also of the same Judg. || *Gr. Lex.* ment, as I have before Noted. p. 62.

And *Scapula*, as is already

hinted, p. 74. says, Hym-

is \* Sometimes pecu-

larly called a Verse, or

them, in the Honour of God:

And if but some-

times so used, then it doth not necessarily include

for it's Object,

And thus the first Part of *R. A's* Testimony

of *Augustine*, is sufficiently Answered, and made

plain to every Indifferent Eye, that he that

\* *Audi benignus supplicem  
Christi reum Prudentium,  
Et servientem corpori,  
Absolve vinclis Seculi.*

† *Nos pio fletu, date, perluamus  
Marmorum Sulcos, quibus est  
opera*

*Spes, ut absolvam retinaculorum  
Vincla meorum.*

|| *Adesto nunc, & percipe  
Voces precantium supplices,  
Nostri reus efficax  
Orator ad Thronum Patris.*

(a) *Sic venerariet ossa liber,  
Ossibus Altar & impositum.*

\* *Ἔστι γὰρ θεοῦ ὁ ὕμνος, καὶ  
ἄλλως λέγεται, καὶ ὁ μόνον ἐπὶ  
θεοῦ ἐπιτίθηται.*

† *Pindar, Æschylus, Hesiod and  
Euripides.*

\* *Interdum peculiariter dicitur  
carmen in honorem Dei. Lex.*

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runs may read it. And *Augustine* being refuted *Du Veil*, *Ruffinus*, *Minshew*, and *Pasor*, who have Erred with him, are jointly and severally comprehended in his Refutation.

But *R. A.* informs us, "We may see this more fully proved to be the Sense of the Word *Song* by a Learned Minister of Christ, in the End of *B. Keach's* Book concerning Singing.

*Ans.* Most of that Learned Minister's Quotations, viz. from *Leigh*, *Constantine*, *Ainsworth*, and *Dr. Owen*, have been Answered already, p. 67, — 71 in my Reply to *R. A's* Appendix, p. 60, 61. and the Proof from thence is found to fall short of what is pretended. And tho' that Learned Minister hath laboured without Success

\* *Reflections*, p. 49.

† *Ibid.* p. 50.

to prove that *Hymnos*, most properly denotes a \* *Song of Praise* and † *Primarily* and *Chiefly* signifies an *Hymn* or *Copy of Verses made to Praise*; yet contends not for its Restriction to *Singing of Praise* God only; but grants, "|| The Object

|| *Ibid.*

"an *Hymn* or *Hymning*, according to the

"Usage in *Prophane* Authors, has

"been extended both to Men and Things; and cites *Scapula*, as I have done, rendering the Word Irrestrictively, and saying, \* *Sometime*

\* *Ibid.* p. 51.

times It peculiarly signifies *Verses composed for the Honour of God*: And

therefore I cannot Imagine why *R. A.* should refer us to this Author for a more full Proof, that an *Hymn* necessarily includes God, as the Object seeing he is so far from Limiting the Use of it to God, that he expressly acknowledgeth its Extension both to Men and Things.

The Literal Faults in this Learned Minister's *Reflections*, and such as respect the right Pointing or Accenting of the *Greek*, I can easily place among the *Errata* of the Press, as [now inserted]

for μέσση ἐκκλησίας, *Sibi* for *Tibi*, p. 48. ὕμνος for ὕμνος, five times over. p. 49, 50, 51, 52. ὕμνον for ὕμνον, p. 50. ἁρνη for ἁρνη, *Carnem* for *Carmen*, p. 52.] but how can we ascribe this Passage to the Printer's Oversight? "But such as took the *Radix*, ἁρνη, have translated the Words otherwise, as

*Jun. and Trem. \* Non*

*Epithalamio celebrata*

*sunt*, i. e. were not ho-

noured with a Wed-

ding-Song, p. 52. When their Translation is,

*Non laudarentur*, were not Praised; Or what shall

we say to this? "On *Ver. 20.* he gives an Account

out of *Josephus*, of the *Jews* manner in Eating

the Passover, and closing it with an Hymn,

consisting of *Psal. 113.* and the five immediately

following, which the *Jews* call their *Magnum*

*Hallelujah*, their great Song of Praise to God,

p. 53.

For there is no such Account out of *Josephus*, as I

can find, either in *Leigh's Criticks*, or in *Beza's*

*Notes* upon the Place; and they are the Author's

he refers to. All which Mistakes, both Literal,

Punctual and Verbal, committed in the Compass

of *Nine Octavo Pages*, (for the *Reflections* consist

of no more,) considered by any Indifferent Arbi-

ter, cannot but incline him to think the Erroneous

Translation of *Marlorate*, p. 55. *Non autem neces-*

*sario evincit*, but undoubtedly it doth evince, for It

doth not necessarily evince, was rather the Oversight

of the *Reflector*, than Printed by a Mistake of the

*Overseer* of the Press, as he Apologizes for him-

self, in his *Epistle* at the End of *R. A's. Animad-*

*versions* and *Appendix*.

2. *Augustine* says, *Si sit laus, & Dei laus, & non*

*cantetur, non est Hymnus*, If it be Praise, and of

God, and be not Sung, it is not an Hymn.

*Ans.* This being an Assertion without Proof, and

\* Note this is the Translation of *Montanus*, *Psal. 78. 63.* and not of *Jun. and Trem.*

## 86 To Say and Sing an Hymn,

contrary to the *Primary* and *Proper* Signification of the Word, which is *Simply Praise*, let us see how *R. A.* endeavours to make it out.

“*R. A.* Tho’ some render it, (viz. *Hymnesantes*) an Hymn being said, yet this is so far from contradicting ours, (viz. *Our Translation*) which tells us they *Sang* it, that it indeed implies the same thing, a Hymn necessarily including Singing, as hath been proved. And tho’ some of our Old Translations render it, *they said Grace* or *They Praised God*, yet none of them tell us they did it *not* by *Singing*. Essay, p. 18, 19.

“But supposing these *Translators* intended so to intimate, (which is not likely, they being themselves in the Practice of *Singing*, as a part of Divine Worship) it will only follow, that they have mistaken the Sense of the Words, *Those ancient Translations* being not made so much from the *Original*, as from some other *Latin Versions*, as the Learned Bishop *Wilkins* tells us, in his *Gift of Preaching*, (p. 48.) and they might take the *Latin Version* [*Hymno dicto*] in the *Vulgar*, and *Montanus*, to signify no more than a Hymn being said, whereas indeed it properly signifies, a Hymn being Sung, for so this Word [*Dicere*] generally signifies in the best Latin Authors, when used with a Word that signifies any *Poetical Composure*. Thus *Dicere Versus*, in *Virgil*, [*Eclog. 5. line 2.*] is *To Sing Verses*; and *Dicere Carmen*, in the same Author, [*Eclog. 5. line 50, 51.*] is *To Sing a Song*; and *Dicere Laudes*, in *Horace*, [*Carmen seculare. line 76.*] is *To Sing Praises*: In all which, and many other Places, where it is used in such Phrases, it is rendred [*Canere*] *to Sing*; by those very Learned Expositors of these Authors, [*in Usurpatione Delphini*] for the Use of the Dauphin. Appendix, p. 63.

*Ans.* There are many that render *Hymnesantes*,  
Hymn

do not Imply the same thing.

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*Hymno dicto*, an Hymn or Praise being said, as Hieron, Beda, and the Latines generally, 'till Erasmus undertook to Correct the Vulgar Latin, and changed *Hymno dicto*, an Hymn or Praise being said, into *Cum Hymnum cecinissent*, when they had sung an Hymn or Praise; thereby stretching the Greek Word beyond it's Native and Proper Signification, to One Adventitious and Improper. And what tho' there is no Contradiction between Saying and Singing an Hymn? It doth not follow that the former implys the latter; for how many Thousand Synonymous Words and Identical Propositions, should we have more than there are, if things not Contradictory imply'd the same? Were this True, as undoubtedly 'tis not, there would be no Distinction, but where there is a Contradiction; and then Dipping and Sprinkling, Preaching and Praying, would not differ; for these are not Contradictory Terms or Acts, and therefore according to R. A. imply the same thing. Nay, if Saying an Hymn implies Singing, then it seems, if a Man should Say an Hymn of Prudentius, or One of his own Composure, and not use any such Modulation of the Voice, as is called Singing, he implicately Sings it. But surely R. A. will dismiss this Notion upon better Thoughts, especially, if he thinks he spake properly, *Essay*, p. 29. where he describes Singing, to be an Expression and Modulation of the Voice, different from meer Speaking, and all other Expressions of it: For if this Description of Singing be stood to, Saying cannot possibly imply Singing, which he himself makes so vastly different from. When I compared what he says, *Essay*, p. 19. with p. 29. I could not see how he could reconcile them, unless he had imbibed this Notion, that Two Contradictory Propositions are Equipollent or Convertible; and that 'tis no Absurdity to Affirm, and Deny the same thing of



the same Subject, *πρὸς τὸ αὐτὸ*, in the same respect, as the Logicians speak. But tho' R. A. is pleased one while to Confound Saying and Singing, and another while to distinguish them; yet in all English Authors to the best of my Observation, they are constantly distinguished. If he can produce one Example to the contrary, I desire him to do it: I will give him a few Instances for the present to prove their Distinction, which the Compilers of the *Common-Prayer-Book*, (out of which I have Collected them) do constantly observe in the Rubricks.

\* Morn. Prayer.

Then shall be \* Said or Sung this Psalm following.

† Ibid.

Then shall be † Said or Sung in English, the Hymn called, Te Deum laudamus.

|| Ibid.

Then shall be || Sung or Said the Apostles Creed by the Minister.

\* Even. Prayer.

Then shall be \* Said or Sung the Psalms in Order as they are appointed. Then a Lesson out of the Old Testament, as is appointed; and after that, Magnificat, (or the Song of the Blessed Virgin Mary) in English.

† Ibid.

Then shall be † Said or Sung the Apostles Creed by the Minister and the People standing.

The like Direction is given about the Litany, the Athanasian and Nicene Creeds. And in the Order for the Burial of the Dead, The Priests and Clerks meeting the Corps at the Entrance of the Church-yard, and Going before it, either into the Church, or towards the Grave, shall Say or Sing, *I am the Resurrection and the Life, &c.*

While the Corps is made ready to be laid into the Earth, the Priest shall Say, or the Priest and Clerks

Clerks shall Sing, *Man that is born of a Woman, hath but a short time to live, &c.*

And while the Earth shall be cast upon the Body, the Priest shall Say, *Forasmuch as it hath pleased Almighty God of his great Mercy, to take unto himself the Soul of our Dear Brother [or Sister] here departed, &c.* And after this 'tis added, *Then shall be Said or Sung, I heard a Voice from Heaven, saying unto me Write, from henceforth Blessed are the Dead, &c.* And in all these Places the Distinction is observed both in the Latin and Greek Translations of the Common-Prayer-Book.

But R. A. proceeds, "Tho' some of our Old Translations render it, *They said Grace, or They Praised God*, yet none of them tell us, they did it not by Singing. What then? because they do not tell us, they did it not by Singing, is it good Logick to infer they did it by Singing? Suppose a Pedo-baptist, to prove the Lawfulness of Sprinkling, or Pouring Water upon Infants or Adult Persons, should use this *Medium*, viz. Tho' the Scriptures tell us, that Adult Persons were Baptized, yet they do not say, that any were not Baptized by Sprinkling or Pouring; for this the Scriptures do not say in Express Terms: Or a Papist, to prove the Corporal and Carnal Presence of Christ in the Eucharist, should argue, that when Christ took Bread, and said, *This is my Body*, he did not tell his Disciples, there was no Conversion of the Bread into his Body: Would R. A. grant either of them their Argument, upon so Weak a Bottom as this kind of Plea must be acknowledged to be? I suppose he would not; and yet his own *Medium* to prove Singing by, is sufficient to Justify either of their Ways of Proof.

The

## 90 Our Old English Translations

The next Thing I take Notice of, is his Attempt to Invalidate our Old Translations in general, *As being not made so much from the Original, as from other Latin Versions*; for which he cites *Wilkins*, in his *Gift of Preaching*, p. 48. And because he thinks to Effect his Design under this Man's Name, it will be needful to Consider, what *Wilkins* says about the *Latin Versions*: For if our Old Translations were made more from the *Latin* than the *Original*, yet if the *Latin* were made from the *Original*, then our Old Translations made from the *Latin*, where they exactly agree with the *Original*, are still to be acknowledged to be of good Authority. Now *Wilkins* mentions five Chief Translations of the *Bible* into *Latin*.

"1. The *Vulgar*, commonly ascribed to *Hieron*

"2. *Pagnine's* Translation, which is of good Antiquity and Esteem, Published *An. Dom. 1523*. altered by *Arias Montanus* in the Interlinear *ary Bible*.

"3. The *Tigurine* Translation, begun by *Leo Juda* and finished by other Reformed Divines, *An. Dom. 1543*. Published by *Robert Stephens*, 1557. with Notes annexed, which he ascribes to *Vatablus*.

"4. The Translation of *Sebastian Castalio*, which is for the most part very Elaborate and Subtile but not without too much Affectation of Elegance. Published first *Anno Dom. 1551*.

"5. The *Latin* Version, which is in most common use amongst us, being performed by those Learned Men, *Fran. Junius*, and *Eman. Tremellius*, with very great Diligence and Judgment.

"The *Latin* Translations [of the *New Testament*] are chiefly of three Kinds; Namely, 1. The *Vulgar*. 2. *Erasmus*. 3. *Beza*.

\* *Gift of Preaching*, p. 35. Edit. 4.

"Which are all common known, and in their several kinds of good Repute \*.

No

Now the *Vulgar Latin* translates *Hymnesantes* by *Hymno dicto*, an Hymn or Praise being said ; which *R. A.* does not at first seem much to except against, nor \* *Those of* \* Essay, p. 19. our *Old Translations*, which render it, *They said Grace*, or *They Praised God*. And the Reason is plain, He has an Art to make *Saying* and *Singing* of an *Hymn* Identical Phrases, and would persuade us, that *Saying of Grace*, or *Praising God*, was performed by *Singing* ; because those *Old Translations* do not tell us, nor so much as intimate the contrary. But supposing our *Old Translators* intended to intimate the contrary, then the † *Old Translations* in General are presently censured, † *Appendix*, p. 63. as having *mistaken the Sense of the Words*, and that Censure back't with the Authority of *Wilkins*, and all to avoid the Force of that Rendering, which he cannot but know makes directly against him. But now *Wilkins* does not charge all our *Old Translations* as *R. A.* does ; his Words are these, For the Translations of the Bible into our own *Vulgar Tongue*, there are some of these so Ancient as Henry the 8<sup>th</sup>. his Time, by *Tindal* and *Matthews* ; but these Translations were not so much from the Original *Hebrew* and *Greek*, as from some other Latin Version || : Where observe, this Author speaks but of two Translations, viz. of *Tindal* and *Matthews*, so made, tho' *R. A.* brings the *Old Translations* in General under that Imputation. I have no Design in this Discourse to plead for the *Old Translations*, any further than they accord with the Original ; and where they do so accord, as I apprehend they do in the Rendering of *Mat. 26. 30.* I think they ought so far to be defended against all Assailants. Lastly, *R. A.* tells us, that *Hymno Dicto*, which the

|| *Gift of Preaching*, p. 36. Edit. 4.

92 Hymno dicto doth not properly

the Old Translators might take to signifie no more than an *Hymn being said*, doth indeed properly signifie an *Hymn being Sung*; which I cannot let pass without a Remark, because tho' *Dicere*, to Say, Speak, when used with a Word that signifie Poetical Composure, may sometimes signifie to Sing as the *Dauphin Interpreters* of *Virgil* and *Horace* and before them, *Not a Variorum* inform us: Yet the Use of the Word is Metonymical and Improper and not Proper, nor General, as *R. A.* Affirms. For

1. I do not find in *Cooper*, *Littleton*, or the *Cambridge-Dictionary*, that *Dicere* has any such Signification at all. We well know the Liberty that Poets often use, in extending the Signification both of Words and Phrases; thus *Agmen*, a Troop or Brigade joyned with *Aquarum*, is put for a Violent Shower. *Glomerare*, to Wind round as Thread upon a bottom joyn'd with *Tempestatem*, signifies to Gather a Storm. [*Virg. Georg. l. 1. v. 322, 323.*] *Ludus*, Play or Pastime, put for War, [*Hor. Carm. l. 1. Ode 2. v. 37.*] *Deterere*, to Bruise or Beat out as in Threshing, joyned with *Laudes*, signifies to Diminish ones Praises. [*Ibid. Od. 6. v. 11, 12.*] *Sacramentum*, a Military Oath, put for a Souldier. [*Juven. Sat. 16. v. 36.*] but then we must not from this Poetical Liberty infer a Propriety of their Signification.

2. As *Dicere*, when used with a Word that signifie Poetical Composure, does not properly signifie to Sing; so 'tis not generally so used. For the General Use is to Say, Speak, Describe, Pronounce, Rehearse, Thus *Dicere Facta* in *Virgil* [*Ecl. 4. v. 54. and 8. v. 8.*] is to Write the History of ones Acts, as *Cooper* expounds it. *Dicere Pugnas*, [*Georg. l. 3. v. 46.*] is to Proclaim Wars, as *Ogilby* translates it. *Dicere Spectacula, Duces, Mores, Studia, Populos, Prælia*, [*Georg. l. 4. v. 3, 4, 5.*] is to Speak of, or Describe Shews, Generals, Manners, Studies, People, Battels. *Novissima Verba dicere* [*Æneid.*



signifie, an Hymn being Sung. 93

[Æneid. l. 6. v. 231.] to utter the last Words. *Dicere Bella, Acies*, [Æneid. l. 7. v. 41, 42.] is to Speak of Wars, Armies. *Dicere Carmen*, [Hor. *Carmen Seculare*, lib. Epod. v. 8.] is to Pronounce Verse, *ibid.* Littleton's Dictionary. *Dicere laudes* [Hor. *ibid.* the last] is to Praise, Bromes Hor. Eng. So *Dicere versus* in Cooper is to Speak Verses, *Precantia verba dicere*, to intreat. And *Carmina dicere tacitâ voce*, [Ovid. *Metam.* l. 9. v. 301, 302.] is to Speak Charms or Verses with a still or low voice. Multitudes of Examples more might be produced, if there were Occasion, to shew, that *Dicere*, when used in Poetical Composure, doth not properly, nor generally signifie to Sing, as R. A. pretends: But these Instances, I hope, may be satisfactory. But suppose they should not be so, the Citations out of *Virgil* and *Horace* by R. A. will not help him at all in his rendering *Hymno dicto*, an Hymn being Sung; unless he could prove Christ used Poetical Composure, *Mat.* 26. 30. which will be hard for him there to do, except the Words were set down wherewith Christ Praised his Father, which are not by the Evangelists.

"R. A. They [that is, the Translators] are much less guilty of Contradicting the Text, by rendering the Words, *they Sung*, instead of *they Lamented*, as is ignorantly (to say no worse) intimated by a late *Querist*. I have searched all Places where this \* Word \* *ὕμνῳ* is used by the *Seventy*, and can find nothing in them for this Suggestion: And tho' any Instance should be found in *prophane* Writers of it's being thus used, by way of *Antithesis*, yet I think it would be very unreasonable therefore to take it in such a strain'd Sense in the Scripture. *Essay*, p. 19, 20.

"I grant, the Word may possibly be used in that Sense, in some *Prophane* Writers, by way  
"of

## 94 Hymneo by the Figure Antiphrasis,

“of *Antithesis*, or if he had rather *Antiphrasis*  
 “(that I may escape the Correction he threaten  
 “me with) but yet being never so used by t  
 “LXX, whom the New-Testament Writers g  
 “nerally follow in the use of Words, I can’t b  
 “conclude it groundless, to fancy such a Sense  
 “it in the Evangelists. *Vindication*, p. 27.

*Ans.* 'Tis well R. A. hath upon second Thought  
 corrected himself, for *Antithesis* is either the pu  
 ting of one Letter for another, as *Ollis* for *Illis*: As

*Ignis est ollis vigor & cælestis Origo.* Virg. *Æne*  
*id. l. 6. v. 730.*

Or the Mutual Opposition of Contraries in  
 Sentence; as,

*Parvula (nam Exemplo est) magni formica labor*  
*Hor. Serm. l. 1. Sat. 1. v. 33.*

But *Antiphrasis* is, when a Word hath a contr  
 ry Meaning to the Original Sense of it; as, *Parc*  
*quod nemini parcant*, *Calep. Diction.*

And it had been no less commendable for him  
 to have withdrawn his Charge of *Ignorance*

\* *The Axe at the Root of*  
*the Innovation of Sing-*  
*ing. p. 8.*

gainst the late *Querist*: For the  
*Querist* only asks, “Whether the

“Term \* *Hymnesantes* doth no  
 “as strongly imply, that the

“Lamented, as that they *Sung* and Rejoyced? And  
 the Reasons of the *Query* are these; Greek Writers  
 do sometimes use the Word by *Antiphrasis*, to *Mourne*  
 or *Lament*, as *Suidas*, *Eustathius*, *Stephanus*, *Scapula*  
*Constantine* and *Sylburgius* tell us: And the Improb  
 ability of the Disciples being in a *Singing Frame*  
 this Time, for their Hearts were greatly troubled  
 when Christ told them, that *One of them should betray*

*signifies, to Mourn or Lament.* 95

him, *Mat. 26. 21.* and this was at *Supper*, just before he broke Bread with them, and not long before he was betray'd : So that if the *Word* should be taken here for *Mourning* or *Lamenting*, I see no Inconvenience or Absurdity that will ensue thereupon : Nor will it follow, that *Acts 16. 25.* and *Heb. 2. 12.* are to be taken, tho' the *Word* is the same : For we do not read, that *Paul* and *Silas* were in a sorrowful Frame ; but the Text says expressly, that the Disciples were, *Mat. 26. 22.* And Dr. Owen applies *Heb. 2. 12.* to Christ's Rejoycing after his *Passion* ; " He no sooner was delivered ( says he ) from his Sufferings, but as he lands upon the Shore from that Tempest wherein he was tossed in his *Passion*, he crys out, *I will declare thy Name unto my Brethren, in the midst of the Congregation will I Sing Praises unto thee.* See his *Expos. upon the Place.*

Nor does *R. A's. Reply to Dr. Russel, Vindicat.* 27. and *Appendix, p. 65.* take off the Force of the Dr's Answer : For he himself grants, after Christ's powerful Arguments, contained in the 14th. 15th. and 16th. Chapters of *John*, and his most ravishing Prayer, *Chap. 17.* to Comfort and Revive the Disciples Minds, that some of them, were after again seized with Sorrow, when they beheld him in his dismal Agony, *Luke 22. 45.* *Appendix, p. 65.* Where, tho' he would insinuate that the Disciples were raised to a Frame of Singing, sometime between Christ's saying to them at Supper, *One of you shall Betray me,* and his Bloody Agony ; yet there is not one Circumstance in all the Context but meer Conjecture, to ground an Insinuation upon : And I think 'tis a safer Way to draw such Inferences from Scripture, both with respect to Doctrine and Practice, as the Context will bear ; than to lay down positive Conclusions first, and then strive for Proof, not from express Scripture, or any Certain and Necessary Consequences

96 Hymneo by Antiphrasis doth not signifie  
quences therefrom ; but an Ambiguous and Contingent Interpretation thereof.

That the *LXX* use not *Hymneo* to Mourn or Lament, and the New-Testament Writers generally follow them in the use of Words, will make little against the *Querist* or the *Dr.* For there are many Words in the New-Testament that are neither used in the *LXX*, nor are of Greek Extraction, but are Latin Words, cloathed in Greek Characters, with

some little Variation to suit them to that Language, as \* *Soldarion*, *Simicinthion*, Acts 19. 12. *Kensos*, Mat. 22. 17. *Denarius*, Mat. 20. 13. *Kodranter*, Mat. 26. *Koustodia*, Mat. 27. 65. *Prætorion*, v. 27. *Makellon*, 1 Cor.

\* Σολδαριον, Σιμικίνθιον, Κήνσος, Δηνάριον, Κωδραντής, Κουστωδία, Πραιτωριον, Μακλλον, Λεγεων.

10. 25. *Legeon*, Mar. 5. 9. *Lention*, John 13. 4. with several more. And there are some used, both by the *LXX*, and the Writers of the N. Testament and yet are sometimes used by the Former in a Sense

much different from the latter. For Example, † *Hypostasias*, which in the N. Testament signifies

† ὑπόστασις,

signifies Substance, Person, Confidence, Confident Boasting, is used by the *LXX*. for a Burden, Deut. 1. 12. for a Garrison, 1 Sam. 14. 4. for Age, Psal.

39. 5. and for Standing, Psal. 69. 2.

|| ψυχή,

So || *Psyche*, which in the N. Testament signifies the Life, Soul, Mind, Heart, is used by the *LXX*. for a Dead Body

\* βαπτίζω.

Numb. 9. 6, 7, 10. And \* *Baptizo*, which signifies to Dip or Plung, is used by the

*LXX*. to Affright, Isa. 21. 4. And therefore tho' *Hymneo* should not be used by the Seventy to Mourn or Lament ; and the Writers of the N. Testament do generally follow them in the Use of Words : Yet forasmuch as we see they do not always so, there is room enough left for an Exception, in this no less than in

to Lament in Complaining Songs only. 97

the Instances given, all Circumstances being considered; unless the N. Testament Writers did constantly tread in their Track.

But says R. A. "When *They* tell us, that (*Hymneo*) signifies to Lament and Complain, it hath been also before evidenc'd, that they intend not all kind of Lamenting and Complaining, but only that which is express'd by Lamenting and Complaining Songs; and so this Lamenting and Complaining is not opposed to, but inclusive of Singing. Appendix, p. 64.

Ans. If R. A. would stand to the Determination of the Lexicographers, which he refers to in the Relative [*They*], there would soon be an End of the Dispute: For 'tis manifest from them, that Authors do also use the Word to express Lamenting and Complaining, without Singing. Thus

Scapula and Constantine tell us 'tis \* Lex.

used by Plato and Sophocles, as

*Hymnein tauta*, to Lament these

things, and || *Hymneiscis kaka*,

thou shalt Lament thy Miseries.

He that thinks these Authors

intend such a Lamenting, as is only express'd by Lamenting and Complaining Songs, may easily, by consulting of them, satisfy himself of the contrary.

† ὕμνειν ταῦτα, Plat. Epist. 7.

|| ὕμνισκας κακά, Sophoc. Trag. Electra.

SECT. 7. I come now to the remaining Part of my Undertaking, mentioned p. 61, 62. which is to produce my Testimonies, to Prove the Primary and proper Signification of *Hymneo*, to be Simply to Praise. And tho' this may seem *Actum agere*, to be a doing again of that which is done already, in the Examination and Confutation of R. A's. Evidence for the contrary Sense of the Word: Yet the former Sections being spent, mostly ἐνασκαυστικῶς, in demolishing of his Mistaken Structure, the present Work will appear both Necessary and Orderly



98 Hymneo primarily and properly

derly. And that we may not labour in the dark *R. A.* and those of his Party have done, a few things shall be premised, in Order to set the Controversie in a clear Light; and by which as certain Rules or Tests of Probation, we may both Distinguish and Judge aright.

Our Opponents strenuously maintain, that the *Word* signifies *Primarily* and *Properly* to *Sing Praise*. We say, tho' the *Word* is so used sometimes; this is only a *Secondary* and *Improper* Signification of it, and the *Primary* and *Proper* is *Simply to Praise*. In which Senses of the *Word*, as 'tis pleaded for both Sides *Pro* and *Con*, each Party cite Testimonies out of Authors: Now there must be some Rules to Distinguish and Determine, which Sense is *Primary* and *Proper*, and which *Secondary* and *Improper*; or there may be a continual Allegation of Authorities, One against Another; seeing the *Word* is used sometimes to *Sing Praise*, as well *Simply to Praise*. I therefore propose these following Rules to Consideration:

**Rule 1.** If a Word hath both a *Simple* and *Compound* Signification, 'tis most Reasonable to Conclude, that the *Simple* is *Primary* and *Proper*, and the *Compound* *Secondary* and *Improper*; and the Reason is, because all *Compounds*, whether in Nature or Art, necessarily arise from *Simples*. Thus *Natural Philosophy*, *Corpora simplicia sunt prior Mixtis*, *Simple Bodies* are before *Mixt*; the Elements as *Earth, Air, Fire* and *Water*, are before the *Bodies* that are made out of them. And in *Grammar*; *Letters*, which are as *Simples*, or Elements of that Art, are first, and then *Syllables, Words, Sentences*.

**Rule 2.** It being generally acknowledged, that no Words signify *Naturally*, but by *Imposition* and *Institution*; therefore the Usage of Authors, the

## signifies, Simply to Praise. 99

are most Antient and Well-approved, are most likely to lead us to the First Institution, and consequently to the Primary and Proper Sense of them.

These are the Rules I Propose to Consideration, against which, I think, there can ly no just Exception; and therefore shall see how applicable they are to the Matter in Hand.

1. 'Tis most Rational to conclude, that the Primary and Proper Signification of *Hymneo* is Simply to Praise, or to Praise without Singing; because, to Praise is a Simple Signification, but to Sing Praise is Mixt and Compounded; which must therefore be Secondary, in respect of the other.

2. Seeing no Words signifie Naturally, but by Imposition and Institution, and that the Usage of Authors that are most Ancient and Well-approved, is most likely to lead us to the First Institution, and so to the Primary and Proper Sense of them; I shall therefore prove the Primary and Proper Signification of *Hymneo*, is Simply to Praise:

1. From Ancient Heathen Greek Writers.
2. From the Septuagint and Apocrypha.
3. From the best Greek Lexicographers, both Ancient and Modern.

4. From many Learned Translators of, and Commentators upon *Mat. 26. 30.* and *Acts 16. 25.*

First, From Ancient Heathen Greek Writers; viz. Homer, Hesiod, Herodotus, Thucydides, Isocrates, Xenophon, Plato, Plutarch, Herodian.

1. Homer is very Ancient;

Cicero makes him contemporaneous with *Lycurgus*, and † Hieron places him at the Year of

the World 3179. || Vossius at 1039. and (a) Littleton at 3000.

According to which last Ac-

cording, he was 948 Years before the Birth of Christ, and about the Time of the Prophets *Elijah* and

\* *Tuscul. Quæst.*

† *Great Histor. Geograph. & Poet. Diction.*

|| *De Pœt. Græc.*

(a) *Tab. Chronolog.*

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*Elisha*. In his Book, Entituled, *ὑμνοι, Hymns, or Praises*, it doth plainly appear, that *Hymneo* doth *Primarily* and *Properly* signifie *Simply Praise*. For,

\* Ἀείδω,  
† Ἄδω,  
|| Μέλπομαι,

1. He useth other Words to express the Act of Singing by, as \* *Ado*, † *Ado*, || *Melpomai*; but *Hymneo* is all along used to *Praise*.

2. Where ever I find the Word *Hymneo* used by *Homer*, 'tis render'd by the *Latin* Translator, *Lau*

\* Πῶς γὰρ σ' ὑμνήσω, Quomodo enim te laudabo?

Ἀπόλλων ὑμνήσωσιν, Apollinem laudaverint.

Ἑρμῆων ἀργυρέοισιν, Laudans argentiarcum.

ὑμνεῦσιν ἑα θεῶν δῶρ ἄμβροτα, ἢ δ' ἀνθρώπων τλημοσύνας. Laudant utique Deorum Dona immortalia, & Hominum æmptas.

Πῶς τ' ἄρ' σ' ὑμνήσω, Quo pacto igitur te laudabo?

† Ἑρμῆν ὑμναί μῦσα, Mercurium lauda Musa.

|| Ἀρτέμιν ὑμναί μῦσα, Dianam laudat Musa.

(a) ὑμναί μῦσα, Laudat Musa.

(b) ὑμνεῦσιν δὲ θεὸς μάκαρας καὶ μακρὸν Ὀλύμπου, Celebrant autem Deos beatos, & longum Olympum.

(c) Ἥλιον ὑμναί, Solem laudare.

(d) Ὀδῶ, (e) Μολῶ,

(f) Ἀοιδῶ, (g) ὕμνος.

*do, Celebro, I Praise* Simply: See \* *Hymn. in Apol.* v. 19, 158, 178, 190, 192, 207. † *In Mercur. v. 1* || *In Dian. v. 1.* (a) *Matrem Deor. v. 2.* (b) *In Pan. v. 27.* (c) *In Sol. v. 1.*

3. He sometimes useth (d) *Ode*, (e) *Molpe*, and frequently (f) *Aoide*, for *Cantio*, *Cantus*, *Cantilena*, *Singing*, or *Song*: But (g) *Hymnos* for *Laus*, *Praise*; whereof many Instances might be produced. I shall give one that will clear the Matter beyond Exception. In the 8th Book of his *Odyssey*, where he relates the Story of *Ulysses's* Reception

by *Alcinous* and the *Phæacians*; among other Directions that *Alcinous* gives his Queen *Arete* about the Entertainment, he orders that *Ulysses* be treated with a Banquet and Singing: The Words are these,

\* Δαίψι τε τῆς πίπας καὶ ἀοιδῆς ὕμνον  
ἀκούων.

\* Odyss. l. 8. v.  
429.

Et Convivio oblectetur, & Cantilenæ laudem  
audiens.

Let him be Delighted with a Banquet, and hear  
the Praise of a Song.

And what this Laudatory Song was, *Homer* tells  
a little after, viz. a Song in Praise of the Tro-  
jan Horse, and the Greeks Destruction of Troy:  
Which doth not at all suit with *R. A's*. Notion  
of *Hymnos*, for he restrains it to God, *Essay*, p. 17,  
p. 8. but here 'tis otherwise applied. Again, what an  
Absurdity would it be, to Render [*Aoides Hymnos*]  
according to the Style of him and his Brethren, a Song  
of Praise of a Song? and yet so it ought to be read, if  
their Opinion were true; which would be such an in-  
spid Tautology, as would not, I suppose, be very  
well relished.

Upon the whole matter then we may conclude,  
that *Hymneo*, as used by *Homer*, signifies Primarily  
and Properly, Simply to Praise; and *Hymnos* is Simply,  
Praise. For tho' he useth both these Words in  
his Verses, and applies them sometimes to Singing,  
yet neither the one is used by him to Sing Praise,  
nor the other for a Song of Praise; but as other  
Words importing Singing are either joined with  
them, or so interwoven in the Texture of the Po-  
etry as to help out that Signification. And if any  
should pretend, that [*Aoides Hymnos*] is a Phraseolo-  
gical or Figurative Expression; yet that will do  
no Service, unless they could prove that *Aoides*  
is a Super-numerary Word, and of no Signification;  
which will be hard to do, since 'tis so frequently used  
by *Homer* and other Poets, but never insignificantly.

2. *Hesiod* is also very Ancient; *Philostratus*, *Vel-  
leius Paterculus*, and *M. Varro*, make him Contem-  
porary

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porary with *Homer*; but *Porphyrus* places him 100, and *Solinus* 130 Years after: See *Phillips's Theatrum Poetarum*.

*Hesiod* makes the same Distinction that we have

\* *Theogon.* v. 1, 34,

75.

† *Ibid.* v. 66.

|| *Ibid.* v. 22, 44, 60,

83, 104.

(a) *Op. & Dier.* l. 1.

v. 2.

*Theogon.* v. 11, 50,

51.

before observed in *Homer*: For he expresseth the Act of Singing by \* *Aeido*, and † *Melpomai*, and a Song by || *Aeide*; but the Act of Praising by (a) *Hymneo*. And that the Primary and Proper Sense of *Hymneo* is Simply to Praise he hath given us his Mind as clearly, as tho' he had been

chosen Umpire in the Controversie. I will recite his Words at large, that every one may make an Estimate for himself.

———— Ζῆνα θεῶν παῖε' ἡδὲ καὶ ἀνδρῶν

'Ἀρχόμεναί δ' ὑμνεῦσι θεαί, λήγῃσαι τ' αἰοιδῆς. *Theogon.* v. 47, 48.

———— Jovem Deorum Patrem atq; etiam Hominum Incipientesq; laudant Deæ, & cessantes a Cantu.

———— The *Muses* both beginning [to Sing] and ceasing from Singing, Praise Jupiter, &c.

Here he makes a manifest Difference between Singing of Praise, and Simple Praising: For tho' he ascribes Singing of Praise to the *Muses*, which is express'd v. 44. by \* *Kleiousai*

\* *Κλεῖουσιν αἰοιδῆν*, Celebrant Cantilenā.

*Aoide*, They Praise with a Song: yet he doth not here necessarily comprehend it in the Word

*Hymneo*; for in saying they Praise, when they cease from Singing, nothing can be more plain than that *Hymning* doth not necessarily include Singing; and consequently, Singing of Praise is not it's Primary and Proper Signification.

3. *Herodotus*,



3. *Herodotus*, an Ancient Greek Writer in Prose, whom Tully calls the Father of History, and placed by \* Littleton \* *Tabula Chronolog.* at the Year of the World 3508.

About 440 Years before the Birth of Christ, useth the Word *Hymneo* in the Sense we contend

for. Thus † *Constantine* (as we have † *Lex*, noted before, p. 69. ) renders *ὕμνεις*,

*Hymneatai*, from him, *Celebrati sunt*, They were praised: Which according to *Stephanus*, is in Prose simply so.

4. *Thucydides*, who wrote the History of the Peloponnesian War, in Greek Prose, lived about the Year of the World || 3519.

About 429 Years before the Birth of Christ, and was contemporary with the Prophets *Hag-*

*ai* and *Zachary*, gives us the same Signification of the Word that *Herodotus* doth.

Thus \* *ὕμνικας περὶ αὐτῶν*, *Hymnastai peri auton*, is translated by *Laurentius Valla*, *Celebrarunt eas*, They have praised them.

And † "Α γὰρ τὴν πόλιν ὕμνησα, αἱ τῶν δὲ καὶ τῶν τοιῶνδε ἀρεταὶ ἐκόσ-

*mesan*, *Hai gar ten polin hymnesa, hai ton de, kai ton*

*noide aretai ekosmesan*. Nam istorum, & his simili-

um [Virorum] Virtutes civitatem [rebus illis]

ornarunt, quas ego jam laudavi; The Vertues or

Valour of these and such like Men, adorned the City

with those things which I have already Praised. That

is, the Historian himself Praised them without Sing-

ing. So that his Use of the Word *Hymneo* ap-

parently denotes the Simple Act of Praising, and

consequently it's Primary and Proper Signification,

according to Rule 1.

\* *De Bello Peloponn.*  
l. 1. p. 15. G. L. ex  
Interp. et. Laur. Val-  
læ, Edit. Francofurti,  
1594.

† *Ibid.* l. 2. p. 126.

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5. *Isocrates*, one of the most Famous Orators of

\* Littleton *ubi supra*,  
& Helvic. Chronol.  
† Chap. 7.

Greece, born at *Athens*, and flourished \* *An. Mundi*, 3554. before the Birth of Christ 390. about the Time of † *Ezra's* go-

ing to *Jerusalem*, is another punctual Evidence for

\* Οἱ μὲν ἄλλοι τὴν  
ἀνδρείαν ὑμνῶντες αὐ-  
τῷ, καὶ τὰς ἀθλὰς ἀπα-  
ριθμῶντες διατελοῦσι.  
Orat. ad Philip.

us: Thus speaking of *Hercules* he saith, \* *Hoi men alloi te andrian hymnountes autou katous athlous aparithmountes diatelousi*, There are some who continually Praise his Valour, and

Reckon up his Labours. So mentioning the Trojan

† ὑπὸ πάντων ἀνθρώπων ὑμνέμενον. *Eva-  
goras*.

War, he saith, † *Hypo panton anthi upon hymnoumenon*, It was Celebrated or Praised of all Men. So speaking of the Adulteries of the feigned *Heathen-Goddesses*

|| Ὡς καλῶν ὄντων τῶν πεπραγμένων, ὑμνεῖται μᾶλλον ἢ σιωπᾶται περὶ αὐτῶν ἐβουλήθησαν. *Helena Lau-  
datio*.

he saith, || *Hos kalon onton ton pepragmenon, hymneisthai malon e siopasthai peri auton eboulethesan*. They chose rather to have them Praised as things well done, than to be suppress'd in Silence.

And of the *Greeks*, who conquered *Troy*, and of *Minos*, *Rhadamanthus*, and *Æacus*, (contemporary with *Hercules* and *Theseus*,

\* ὑμνῶμενων ἐπὶ ταῖς ἀρεταῖς ταύταις. *Panathenæicus*.

he saith, \* *Hymnoumenon epitais aretais tautais*, They were Praised for these Vertues. Now

that the Word *Hymneo* is used by *Isocrates* Simply to Praise, is evident not only from the Context; but also from his indifferent Acceptation of

† Ἐγκομιάζω, *Eva-  
goras*.  
|| Ἐπαινῶ, *Ibid*.

it for † *Enkomiazō*, and || *Epaimeo*, both which are well known not to signify Primarily to Sing Praise, but Simply to Praise.

6. *Xenophon*

6. Xenophon, a Native of Athens, and who lived \* *An. Mundi*, 3561. (about the Time that † *Nehemiah* came to Jerusalem)

\* *Helvic. Theat. Histor. & Chronolog.*  
† Chap. 2.

387 Years before the Nativity of Christ, useth the Word *Simply to Praise*; an

Example whereof || *Gaza*, in *Cato Major* produceth out of Xenophon's (a) *Oeconomicus*, "Ὅσον ἡ φιλοσίμωτος πρὸς αὐτῇ γεωργία ὑμνεῖ.

|| *Chabotij Praelect. in Hor. Poem. Tom. 1. p. 6.*

ἥσιν ὅσον οὖν philotimos pros autou georgia hymneitai; *Quam ipse studiosè ab ipso celebratur agricultura?* How studiously doth he Praise or Commend Husbandry?

(a) Which Book *Columella* saith, *Cicero* turned into *Latin*. Vid. *Calep.* I find these Words, in *Cic. de Senectute*, Quàm copiosè ab eo agricultura laudatur?

From whence who can but conclude, that the *Simple*, and so the *Primary* and *Proper* Signification is to *Praise* without *Singing*?

7. *Plato*, born also at Athens, and flourished *An. Mundi*, \* 3582. before

\* *Helvic. ubi supra.*

Christ was born 366 Years, is a clear Evidence in the present Case: For speaking of Temperance, he saith, † Πάντες ἐξ ἐνός σώματος ὑμνεῖσιν ὡς καλόν, Pantēs

† *De Repub. l. 2.*

ex henos stomatos hymnoulin hos kalon; *Omnes uno Ore celebrant ut bonum, All Men Commend or Praise it as good.*

8. *Plutarch* of *Charonea* (who lived *An. Christi* 104. as \* *Helvicius* and others inform us) u-

\* *Ubi supra.*

seth the Word to *Praise* Simply, or without *Singing*: In his *Precepts for the preserving of Health*, he hath two Passages very express and full to our Purpose; the One is this,

"As *Plato* was wont to ask himself after the Miscarriage of other Men he had been with, Am not I also such an One? So ought a Man to  
"take

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“take Care by his Neighbours misfortunes, and  
 “diligently to beware that he do not fall into  
 “them, and being forced to keep his Bed ὑμνήσας  
 “ποθῶν τὴν πολυτίμητον ὑγίαν, Hymnesei pothon ten  
 “polytimeton hygieian, there Praise and Commend  
 “precious Health above all things, wishing and desi-  
 “ring it again.

The Other as followeth, “The declining of all  
 “Business, tho’ never so honourable, signified no-  
 “thing to Epicurus and his Followers, πρὸς τὴν  
 “ὑμνομένην σαρκοῦ εὐσταθειαν, Pros ten hymnoumenen  
 “sarkos eustatheian, as to that so much Praised or  
 “Commended good Habit of Body.

9. Herodian, a Grammarian and Historian of  
 Alexandria, and who lived (saith  
 \* Ibid. \* Helvicus) An. Christi, 224. delivers  
 the same Sense of the Word which the  
 fore-mentioned Authors do;

† Lib. i. Sect. 43.

|| Angelus Politianus  
 Interp.

\* Τῶν μὲν κολάκων εἰς ἀνδρείας δόξαν  
 αὐτὰ ὑμνῶν, Ton men kola-  
 kon eis andreas doxan auta hym-  
 nounton; || Ob qua Studia adu-  
 latores eum fortitudinis gloriā ce-  
 lebrabant, For which Studies (speaking of Commo-  
 dus the Roman Emperor) his Parasites Praised or  
 Extoll’d him with the Glory of Fortitude.

If now R. A. should reply, that all these Te-  
 stimonies import only the Consequent and Figura-  
 tive Sense of the Word, and not the Primary and  
 Proper Signification; I suppose his bare Assertion  
 will be taken for no Answer by any, who under-  
 stand the Greek Tongue, and are both capable of  
 Judging when a Word is used Properly, and when  
 Improperly by an Author, and will be Impartial in  
 delivering their Opinion. For the Simple Signifi-  
 cation of all Words (as was said before) must  
 necessarily be the Primary and Proper Sense there-  
 of.

Secondly

Secondly, As we have the Testimony of these Antient *Heathen Greek Writers*, that the *Primary* and *Proper* Signification of *Hymneo* is *Simply to Praise*; so we have the Concurrence of the *Septuagint*, a Name commonly given to the *Seventy two Learned Jews*, who translated the *Old Testament* out of *Hebrew* into *Greek*, at the Request of *Ptolemy Philadelphus*, the Son of *Lagus* King of *Egypt*, An. Mundi 3698 (as \* *Lit-tleton*), 3699. (as † *Alstedius* tells us) about 250 Years before the Birth of Christ. See their Testimonies cited, and the Objection against them fully Answered, p. 76. as also those Places in the *Old Testament*, where *Hymnos* is rendred by our Translators, *Simply Praise*, p. 70, 71.

\* Tab. Chronolog.  
† Thesaur. Chronolog.

Consentaneous hereunto are also the Books called *Apocrypha*, who tho' not received by the *Jews* into the *Canon* of the Bible, nor allowed to be read in their Publick Synagogues or Temple by the Priests; yet they may (I hope) as well be alledged as any other Authorities, to prove the Sense of a Word; for which, and no other End, they are here cited. The first Instance I shall give is in the *Song of the three Children*, from v. 27. to the End; where *Hymneo* is used above thirty times *Simply to Praise*. For in all the Places where the Word occurs, both *Montanus* and *Junius* have rendred it by *Lando*, and our Translators *to Praise*. Which makes me admire, why these last should call it a *Song*, when the Title

in Greek is [\* *Τὸν τριὸν παιδὸν ᾠδὴν*, Ton trion paidon Aine-  
sis.] *The Praise or Thanksgiving of the three Children*; and there is

\* *Apocrypha at the End of the LXX. Printed at Cambridge in the Year 1665.*

not any thing to countenance it, either from *Hym-*  
no so oft there used, or from the Version of it  
by themselves, or the *Latin* Translators. Another  
is



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is in *Ecclesiasticus* 39. 35. where the Propriety of the Word is expressed by *Montanus* and *Junius*, and our English Version, *Simply to Praise*. See also *Wisd.* 10. 20. & *1 Mac.* 4. 33. And to shew us also that *Hymnos* doth not *Primarily* and *Properly* signifie a *Song of Praise*, nor is restrained to God as the Object; the Title of the 44th. Chap. of

*Ecclesiasticus*, is [\* Πατέρων ὕμνος, *Pateron hymnos* ], the *Praise of the Fathers*. And our Translation gives the Contents of the Chap. agreeably

thereunto, viz. *The Praise of certain holy Men, of Enoch, Noah, Abraham, Isaac and Jacob; The Praise Simply, not a Song of Praise: For the Chapter is a brief Recital of their Praises, without any Word or Words importing the Singing of them, as is manifest from the whole, and particularly the first and seventh Verses; Let us now Praise Famous Men, and our Fathers that begat us. There be of them that have left a Name behind them, that their Praises might be reported.*

If it should be Objected, that the Words *Hymneo* and *Hymnos* are also otherwise used in *Judith* 16. 13. *Eccles.* 47. 8. *1 Mac.* 13. 47, 51. *2 Mac.* 10. 7, 38. and there imply *Praising*, or the *Praise of God by Singing*; I readily Answer they do, and therefore was not willing to pass them over in Silence, as tho' these or the like Instances made against us, and so be thought to conceal them on purpose from the Unlearned Reader. For they do not in the least either Strengthen *R. A's* Sense of them, or Weaken mine; for 'tis the *Primary* and *Proper* Signification that I plead for, which is *Simply to Praise*, or *Praise*, not denying them that *Secondary* and *Improper* Sense; which *R. A.* without any good Ground or Evidence, would fain set up as their *Primary* and *Proper* Sense. For this Rule

is unexceptionably true, *The Simple Signification is always prior to the Mixt and Compound.*

Thirdly, We have the best Greek Lexicographers, both Ancient and Modern, attesting to the Truth of our Signification of the Word, viz. Phavorinus, Hesychius, Suidas, Budans, Stephanus, Scapula, Constantine.

1. Phavorinus, who lived An. Christi 101. (as we are told by \* Helvicius) hath these † Words, Hymnein legetai to euphemein kai exairein, kai epi theion kai anthropinon tithemenon. Legetai hymnein kai to adein. To Hymn is said to Praise and Extol, and is applied to things Divine and Humane. To Hymn is said also to Sing. This, I think, is as full an Evidence that the Primary and Proper Signification of Hymneo is Simply to Praise, as can be desired. For tho' the Order of Words doth not always prove the Priority and Propriety of their Signification; yet here it must be acknowledged so to do, because the Author manifestly ascribes Simple Praising to Hymneo, as it's First and Proper Sense, and then adds, It is also said to Sing: Thereby expressly shewing, that to Sing is the Secondary and Figurative Acceptation of it.

\* Ubi supra.

† ὑμνεῖν λέγεται τὸ  
εὐφημεῖν καὶ ἐξαίρειν,  
καὶ ἐπὶ θεῶν καὶ ἀνθρω-  
πίνων τιθέμενον. Λέ-  
γεται ὑμνεῖν καὶ τὸ  
ἀδεῖν. Lex.

2. Hesychius; there were several of this Name, and some make it uncertain at what Time he liv'd; but || Helvicius || Ubi supra. and Littleton place him at the Year of Christ 499. He in his Lexicon says but a little of this Word, yet so much as is sufficient to inform us, that it's Primary and Proper Signification is Simply to Praise. For the First Sense he gives of \* Hymnei, He Hymneth, is Eulogei, He Blesseth or Praiseth, and after this In-

\* Ὑμνεῖ. Εὐλογεῖ.  
\* Ἀδῃ. Lex.

terpretation,

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\* In Philoxeni Lex.  
Græco-Lat. Vet. cum  
Notis Vulcanij.

† ὑμῶν, Laudifico.

|| Chartophylax Ecclesiæ

\* De Histor. Græci.

† Vid. Lex. pro sequent.

|| ὑμνεῖν Celebrare.

(a) ὑμνεῖ σὺ, Te celebrat.

(b) ὡς ἐν φωτὶ τὰ  
ἔργα ὑμνεῖ σὺ κύριε τὸν  
 δημιουργόν. Ut in luce  
opera, Domine, te o-  
pificem omniumq; re-  
rum Creatorem cele-  
brent.

(c) ὑμνήσεις, Cele-  
brabis.

(d) ὑμνεῖτω. δοξα-  
ζέτω.

\* Ubi supra.

in his *Lexicon* the various Acceptations of *Hymneo*, and for the First puts *Dico hymnum*, I Say an Hymn or Praise; and then *Hymnos canto*, cano vel dico *Laudes*, I Sing or Say *Hymus* or *Praises*. And that to Say an Hymn or Praise, and not to Sing it, is the Primary and Proper Signification, we have Reason to Conclude was his Judgment; both from his plac-

† See his Words, p. 105.

|| ὑμνεῖν γεωργίαν, to Praise Husbandry.

|| ὑμνεῖν τὴν πόλιν, to Praise a City. *Thucyd.*

terpretation, he adds, *Adei*, *H Singerh*. And in an Ancient Greek and Latin Lexicon, at the End of some of \* *Cyril's* Works, † *Hymno* is rendred Simply Praise.

3. *Suidas*, whom || *Cave* places at the Year of Christ, 1081 and \* *Vossius* at the Year 1090. hath several Instances to our Purpose, as they are rendred in Latin by † *Æmilius Portus Cretenfis*. Thus || *Hymnein* is translated to Praise; (a) *Hymnei se*, He Praiseth thee; (b) *Hos en phorita erga hymnei se kyrie ton demourgon*; That in thy Light, O Lord, thy Works Praise thee, the Creator of all things. (c) *Hymneseis*, Thou shalt Praise: And (d) *Hymneito*, Let him Glorify or Praise.

4. *Budans*, who is placed by \* *Helvicus* and *Littleton* at the Year of Christ, 1532. sets down in his *Lexicon* the various Acceptations of *Hymneo*, and for the First puts *Dico hymnum*, I Say an Hymn or Praise; and then *Hymnos canto*, cano vel dico *Laudes*, I Sing or Say *Hymus* or *Praises*. And that to Say an Hymn or Praise, and not to Sing it, is the Primary and Proper Signification, we have Reason to Conclude was his Judgment; both from his plac-

5. *Henricus Stephanus*, who was born at *Paris*, in the 16th. Century, and is placed at the Year 1563. by *Helv.* and *Littleton*, Famous for his *Lexicon*, Entituled, *Theſaurus Græcæ Linguae*, The Treasure of the Greek Tongue, Printed in three Volumes in Folio, ſaith, *Hymneo* is the ſame with \* *Hydo* or † *Hydeo*; \* *ὑδω*, † *ὑδω*, Theſaur. Græc. Ling. and the Firſt Senſe he gives of *Hydo* is *Celebro*, I Celebrate or Praise.

He further tells us, that *Hymneo* is wont to be taken in Proſe Simply, for *Pradico*, *Laudibus Celebro*, *Laudo*, I Praise, as the Words ſignifie; and then quotes *Plato* and *Herodian*, whoſe Teſtimonies are ſet down, p. 105, 106.

6. *Scapula*, who hath abridged *Stephanus's* Theſaurus, and lived *An. Chriſti*, 1579. as appears by the Date of his *Epistle* to the *Magiſtrates* of *Bern*, need not here be cited at large; becauſe his Teſtimony is the ſame. See alſo p. 64. where I have cleared *Scapula's* Senſe of *Hymneo*, from *R. A's*. Miſtaken Representation.

7. *Conſtantine*, a Native of *Caen* in *France*, Contemporary with *Stephanus* and *Scapula*, in giving the Signification of *Hymneo*, follows *Budæus*, *ὑμνέω* *ἡδονή*, ſtep by ſtep; and therefore I refer the Reader to *Budæus* himſelf juſt before, and to the Account given of *Conſtantine*, p. 69. And ſo I paſs in the

Fourth and laſt Place, to the Teſtimonies of ſeveral Learned Translators of, and Commentators upon *Mat.* 26. 30. and *Acts* 16. 25. which I ſhall draw into as narrow a Compaſs as is poſſible, becauſe much hath been ſpoken already to Satiſſie the Doubting, Inform the Ignorant, and Convince the Contrary Minded, (if not Pertinacious of Error) about the Primary and Proper Signification of *Hymneo*, viz. that 'tis Simply to Praise.

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Mat. 26. 30 ὁμνῶντες, Hymnesantes.

\* Hierom, Beda, Montanus, and the Latines generally.

† Syr. Translat.

|| Arab. Vers. in a Lapide.

(a) Interpr. Theophilac. a Lapide.

(b) Novarinus.

(c) Interpr. Euthymij, Castalio.

(d) Eman. Sa. Tirinus.

(e) Pers. Vers. in Pool's Synops. Crit.

(f) Tindal's Bible, with Coverdales, and some more.

(g) Bible with Cranmer's Preface to it. Printed 1585. & 1591.

\* Hymno dicto, an Hymn or Praise being said.

† Laudes dixerunt, they Said or Spake Praise.

|| Laudem dederunt, they gave Praise.

(a) Cum hymnum dixissent, when they had said an Hymn or Praise.

(b) Quum dixissent Laudes, when they had spoken Praises.

(c) Dictis Laudibus, Praises being spoken.

(d) Gratijs Deo actis, Thanks being given to God.

(e) Et Laudes dixerunt, and they spoke Praise.

(f) When they had said Grace,

(g) And when they had Praised God.

Acts 16. 25. ὁμνῶν τῷ θεῷ, Hymnounton Theon.

\* Interpr. Chrysostomi. Montan. Castalio, Lorinus. Marlorat. Aretius, Leusden.

† Beda,

|| Tremel. e Syrâ Translatione.

(a) In locum.

(b) Non puto modulato nunc hymno usos Apostolos, & ὁμνῶν est simpliciter laudes prædicare, etiam sine cantu. Lorinus ibid.

\* Laudabant Deum, they Praised God.

† Adorantes Deum, Hymnum dicebant, Praying to God, they spake an Hymn.

|| Glorificabant Deum, they Glorified God.

(a) Lorinus tells us, that Cyprian expounds it, by Gratijs agere, to give Thanks; and (b) thinks that Paul and Silas did not Sing at this Time; and says, that Hymnein is Simply to Praise



Praise, even without Singing.

Hymnein generally signifies (saith \* Gerhard) to Praise, to give Thanks, to Say an Hymn or Praise. And concludes, speaking of Christ's Praising the Father, Mar. 14. 26. † It cannot be firmly proved from the Word, that Christ Sang that Hymn or Praise.

The same for Substance say Marlorat. Erasmus, Musculus, Maldonat. and L. Brugenſis, upon Mat. 26. 30. For which, see p. 78, 79. where their Words are set down at large.

\* *ὑμνεῖν* in genere significat laudare, Grati-as agere, hymnum dicere. Harm. Evang. de Paſs. &c. Chriſti. p. 3.

† Non poteſt ex eo firmiter probari, quòd Chriſtus hymnum illum decantaret. Gerhard ibid.

And thus, according to my Promise, p. 60. have I given R. A. a very Fair Tryal about the Primary and Proper Signification of the Greek Words *ὑμνεῖν*, Hymneo, and *ὑμνος*, Hymnos; wherein I have abundantly proved, that the One doth Primarily and Properly ſignifie, Simply to Praise; and the Other Simply Praise. I ſhould not have alledged ſo many Authors, (the Search into which hath been attended with no ſmall Travel and Difficulty) nor ſpent ſo many Pages to clear the Signification of theſe two Words, from the Duſt caſt upon them; but that R. A. gave Occaſion to this Trouble, by aſſerting, without good Grounds, and conſequently without Succeſs, that his Interpretation is attesteſt by the concurrent Evidence of the moſt Learned in the Greek Tongue; which upon Inquiry manifeſtly appears to be otherwiſe.

## C H A P. III.

*Is a Reply to R. A's. Answer, to the Second Objection against his Argument for Singing, from the Example of Christ, Mat. 26. 30.*

\* *Viz.* With the *Outward Voice*: For he allows of *No Singing properly without the Extension of the Voice.* *Esfay, p. 30.*

**T**HE First Objection (to R. A's. Argument, to prove, "That \* Singing to the Praise of God, is the Duty of every Christian, from the Example of Christ,) which is, That the Word *Sung* is not in the Original, but added by the Translators, I have largely defended in the foregoing Chapter, against all that carries the Semblance of an *Answer*; and come now to Consider and Reply to what he hath return'd to the Second Objection.

*Seet. 1.* " R. A. 'Tis further Objected, That tho' it should be granted, (as it must) that our Lord indeed Sang a Hymn; yet 'tis presum'd that it might peculiarly belong to the Passover and so be no more Obligatory upon us, from the Example of Christ, than the Passover it self.

" *Ans.* To clear this doubt, seriously weigh these following Things.

" 1. That both the Passover and the Lords-Supper had a Special and Peculiar Respect to the Sufferings of Christ for our Redemption. That the Passover had such a peculiar respect there

" to, appears, in that the Apostle  
\* 1 Cor. 5. 7. " hereupon \* calls Christ our Passover

mention'd Mat. 26. 30. was Sung. 115

"ver sacrificed for us. And that the Lord's-  
"Supper hath so, is manifest, in that we are  
"commanded therein constant-

"ly † To shew forth the Lord's † 1 Cor. II. 26.

"Death. And it being thus, I can

"see no necessity to determine, that this Hymn

"was Sung by our Saviour, upon the Occasion of

"either of these, exclusive of the other: Being

"both, as respecting the Glorious Work of our

"Redemption, matter of the highest Praise and

"Rejoycing. Essay, p. 21, 22.

Reply 1. In the *Objection* he hath inserted a *Parenthe-*  
*sis*, with these Words, (*as it must*) intimating, it  
must be granted that our Lord indeed Sang an Hymn;  
which I think he is too positive in, for these Reasons.

1. Because the Word *Hymneo* doth *Primarily*  
and *Properly* signifie *Simply 1 Praise*, as is fully  
proved in the last Chapter, from *Ancient Heathen*  
*Greek Writers*; from the *Septuagint* and *Apocrypha*;  
from the best *Greek Lexicographers*, both *Ancient* and  
*Modern*; and from many *Learned Translators* of, and  
*Commentators* upon *Mat. 26. 30.* and *Acts 16. 25.*  
and therefore doth not certainly or necessarily infer,  
that our Lord indeed Sang an Hymn.

2. Because, there are some Circumstances rela-  
ted by the Evangelists, both of the Disciples and  
Christ himself, which import, they were not  
in a *Singing Frame* at this Time: For while they  
were at Supper, 'tis said of the

Disciples, || *Lupoumenoi spho-*  
*dra*, *Contristati vehementer*, they  
were exceeding sorrowful, Mat.

|| *Λυπούμενοι σφόδρα*

26. 22. \* *Erxanto lueisthai*, ce-

\* *ἤρξαντο λυπεῖσθαι.*

*perunt contristari*, They began to be sorrowful, Mark

14. 19. And the very same Night not long after

Supper, 'tis said of Christ himself,

\* *Erxanto lueisthai*, *cæpit contri-*

\* *ἤρξατο λυπεῖσθαι;*

*stari*, he began to be sorrowful,

# 116 'Tis not probable, that the Hymn

† Ἡρξάτο ἐκθαμ-  
βεῖσθαι,

|| Καὶ ἀδμονεῖν.

both. And *My* Soul is exceeding sorrowful, Mat.  
26. 38. Mar. 14. 34. The Greek

(a) Περίλυπος.

Mat. 26. 37. † *Erxato ektham-  
beisthai, cœpit expavescere, he began  
to be sore amazed, Mar. 14. 33.*

|| *Kai ademonein, Et gravissimè  
angi, And to be very heavy, say*

thereby signifying, that his Soul with all the Fa-  
culties thereof, was surrounded with Grief and  
Sorrow: All which Circumstances, and the *Prima-  
ry* Signification of *Hymneo*, laid together, do ren-  
der it very unlikely that they *Sang*.

But if it should be *Rejoin'd*, that tho' the Disciples  
were Overwhelm'd with Sorrow at Supper, just be-  
fore Christ's *Breaking of Bread*; yet he himself was  
not: For the *Evangelists* say, it was after Supper that  
Christ began to be Sorrowful and sore Amazed.

I Answer, That Christ being a Merciful and  
Faithful High Priest in things pertaining to God, and  
Touched with the Feeling of our Infirmities, Heb. 2. 17.  
and 4. 15. 'tis hard to think, when he saw his poor  
Disciples exceeding Sorrowful, that he should not  
Sympathize with them, who hath by his Apostle  
commanded us, *To weep with them that weep*, Rom.  
12. 15. And as to those Places in the *Evangelists*,  
which say, *He began to be sorrowful and sore amazed*,  
tho' they are mentioned after Supper was ended, yet  
'twas not long after Supper: Nor do they purport  
any more, than some Gradual Increase of his Sor-  
row, the nearer he was to his Bloody Passion; which  
is plainly intimated by *Mark*, *He began to be sore ama-  
zed*, that is, He was under Sorrow before; but now the  
Waves began to rise higher, and beat more violent-  
ly upon him. And if we more closely consider  
*Mat. 26. 21, 22, 23, 24.* and *Mar. 14. 18, 19, 20,*  
*21.* we shall find there is a greater Probability of  
Christ's

Christ's being in a *Sorrowful*, than a *Joyful Frame* at Supper. The Context lyes thus; When Jesus and his Twelve Disciples were Sat, and Eating of the Passover, he tells them that *One of them should betray him*: This struck them with a Panick Fear, and they *Began to be sorrowful*, and to say unto him *One by One, is it I?* His Answer was, *It is one of the Twelve, that dippeth with me in the Dish*; and then addeth, *The Son of Man goeth, as it is written of him, but Wo to that Man by whom the Son of Man is betrayed*. Now whether this *Wo* was spoken in Anger or Pity, or in both; viz. in Anger against the Treason, and in Pity to the Soul of the Traitour, for both these Passions appeared in Christ, and the latter most Eminently; I cannot conceive how it could be uttered without Sorrow. For we read, that he was grieved for the hardness of the *Pharisees* Hearts, at the same time that he beheld them with Anger, *Mar. 3. 5*. And when he foretold the Dreadful Calamities that were then coming (and did afterwards come) upon *Jerusalem*, for not knowing the Time of her Visitation, with what melting Pity, with what Bowels of Compassion did he Weep over her? *If thou hadst known, even thou, at least in this thy day, the things which belong unto thy Peace! but now they are hid from thine Eyes, Luke 19. 41, 42*. O *Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them which are sent unto thee*; how often would I have gathered thy Children together, even as a Hen gathereth her Chickens under her Wings, and ye would not? Behold your House is left unto you desolate, *Mat. 23. 37, 38*. Now he who was grieved for the Hardned *Pharisees*, and Melted into Tears over Unbelieving *Jerusalem*, cannot surely be thought to have no Bowels for an Apostatizing Disciple; who tho' he fell by Transgression, yet once was near and dear to Christ; he eat of his Bread and drank of his Cup, and was not only numbred with the Apostles, but also had obtained



Part of the same Ministry. If then either the Sorrow of his Disciples, or the *Wo* denounced against the Man that should betray him, may be conceived to move Pity and Compassion in Jesus; there is a greater Likelyhood that he *Mourned* with the One, and for the Other; than *Sung* when the One *Mourned*, and the Other was running into *Eternal Perdition*. And if Christ did not *Sing* with his Disciples at this time; which is far more probable, than that he did: Then *R. A's* First *Answer* to the *Objection* carries no Solution in it. For if the *Hymn* or *Praise* was not *Sung*, but *Simply Said* or *Spoke*; 'tis no matter whether it appertained to the *Passover*, or the *Lord's Supper*, or both.

3. Methinks he is too positive in *Saying*, "It must be granted, that our Lord indeed Sang an Hymn; because many Learned Men, who were for *Common Singing*, did yet Hesitate about Christ's *Singing an Hymn* with his Disciples; telling us, *It is not Certain*, and the *Greek Word* doth not necessarily *Evince* it, as is before taken Notice of more particularly. And the *Objection* it self doth not grant that Christ *Sang*, tho' *R. A.* would have us believe it doth, by his Words (*as it must*) in the *Parenthesis*; but supposes if that should be granted, it would yield no Advantage to his Cause, presuming it did peculiarly belong to the *Passover*, and so was no part of the New Celebration.

The Special and Peculiar Respect of the *Passover* and the *Lord's Supper*, to the Sufferings of Christ for our Redemption, doth not prove that this *Hymn* or *Praise* was *Sung* at all, or upon occasion of either of them. But if for Argument sake, we should suppose, it was *Sung*, 'tis more probable, it was upon the Account of the *Passover*, than of the *Lords-Supper*, because the *Jews* had such a Custom at the Celebration of the *Passover*, as Learned Men tell us; and our Saviour who was a Member of the *Jewish Church*, was *Circumcised*, Luke 2. 21.

Brought

mention'd Mat. 26. 30. was Sung. 119

Brought to Jerusalem, and presented to the Lord, v. 22. and kept the Passover with his Disciples, Mat. 26. 18, 19, &c. And tho' the Jews Custom of Singing of an Hymn was not of Divine Appointment, yet forasmuch as he was present at the Feast of Dedication, which was ordained by the Jews themselves, 1 Mac. 4. 59. 2 Mac. 10. 8. in Remembrance of the New Consecration of the Altar, after it had been Prophaned by Antiochus; we may suppose, that if he did Sing at this Time, it was peculiarly and only with respect to the Passover.

Seft. 2. "R. A. But, 2. To suppose that it was "Sung only upon the Occasion of the Passover, is altogether groundless; for had it been so, what reason "can be rendred why it should not be Sung immediately after it? as 'tis plain it was not. Essay, p. 22.

Reply 2. I only allow of the Supposition for Argument sake, and upon no other Account; for, I think, there is Authority enough alledg'd in the former Chapter, to induce us to conclude the Hymn was not Sung. And when he can give a Reason, why \* Matthew and † Mark \* 26. 29. place those Words of Christ, I will not † 14. 25. drink henceforth of the Fruit of the Vine, &c. immediately after the Cup of the Lord's Supper; and || Luke places them || 22. 18. immediately after the Cup of the Passover as appertaining thereunto? He may with Ease resolve the Difficuley. In the mean time, I desire him to remember, that there is a Figure called Trajectio, very frequently used in Scripture, whereby Words and Sentences are Transposed. For which let him consult \* Beza, † Glassius, || Knatchbull and (a) Pool. And I observe, that not only Words and Sentences are oft Transposed, but also Psalms,

\* Annotat. in N. Test.  
† Philolog. Sac.  
|| Animadv. in Lib. N. Test.  
(a) Synops. Crit. in plurimis Locis.

## 120 Trajections and Transpositions

Chapters, and whole Books of Holy Scripture.

For *Psalms*, the 52d. should be before the 3d. for we read of *Doeg the Edomite*, 1 Sam. 21. and 22. who is mentioned in the Title of the 52d. to have told *Saul*, that *David* was come to the House of *Abimelech*; which was long before *Absolom's* Rebellion, 2 Sam. 15. upon Occasion whereof the 3d. *Psalms* was penn'd, as appears by the Inscription; *A Psalm of David, when he fled from Absolom his Son*. And the 90th. *Psalms*, if *Moses* was the Author, challengeth Precedency in Point of Time to all the Other; for he was above 400 Years before *David*, *Asaph*, and other Holy Penmen of the *Psalms*.

For Chapters, there is a strange \* *Transposition* of them in *Jeremiah*; The 26th, and 27th. are in Order of Time before the 25th. The 35th, and 36th. before the 32d, 33d, 34th. The 45th, and 46th. before the 37th, 38th, 39th, 40th, 42d, 43d, 44th. So the 29th. of *Ezekiel* is prior to the 26th, 27th, 28th. And the 31st. to the End of the Book is before the 30.

Lastly, For Books, *Hosea* is before † *Isaiah*, *Jeremiah*, *Ezekiel* and *Daniel*; so is *Jonah* before *Hosea*, *Joel*, *Amos* and *Obadiah*, tho' placed after them. So || *Luke* wrote before *Mark*, and *John* wrote the Gospel 6 Years after the *Revelation*. And (a) *Hammond* tells us, 'tis commonly acknowledged, that the 1st. and 2d. to the *Thess.* were written before the 1st. and 2d. to the *Corinthians*. And *Alstedius* says, that *Peter* wrote his First *Epistle*, and *Jude* his, before *Paul* wrote to the *Galatians*, *Ephesians*, *Philippians*, *Colossians*, the Second to *Timothy*, *Philemon* and the *Hebrews*.

Now as this *Transposition* is no Argument against their Divine Authority, or the least Diminution

\* *Alstedij* The-  
saur. Chronol.

† *Alsted.* ubi  
supra.

|| *Ibid.*

(a) Annot. on  
the Title of the  
*Epist.* to the Ro-  
mans.

of the Truths in them contained ; so it shews the Probability of a *Trajection* in *Mat.* 26. 30. and the more especially, if we consider these two Things ;

1. That *Writers* in general tell us, from *Paulus Burgensis* ( of whom before, p. 78. ) that the *Jews* used a *Passover-Hymn*.

2. That *Luke*, who mentions this Passage, *I will not drink of the Fruit of the Vine*, &c. places it immediately after the *Paschal-Cup*, Chap. 22. 18. which *Matthew* and *Mark* put just after the *Lord's-Supper*. So that if we would reconcile the *Evangelists*, and do believe there was a *Passover Hymn* in Use among the *Jews*, and that *Christ* kept the *Passover* according to their *Custom* and *Usage*, we must admit of a *Trajection* in *Mat.* 26. 29. and *Mark* 14. 25. and consequently in *Mat.* 26. 30. and *Mark* 14. 26.

And 'tis no more groundless, all these things well considered, for the *Objecters* to appropriate this Hymn to the *Passover*, tho' 'tis not placed immediately after it by *Matthew* and *Mark* ; than to say, such a *Word*, *Verse*, *Psalms*, *Chapter*, or *Book* of Holy Scripture, doth Peculiarly belong to such a *Person*, *Thing*, *Fact* or *Time* ; because the *Natural Order* is *Transposed* or *Transposed*. We have two remarkable Instances further to clear this ; in *Psal.* 78, 46, 47, 48. the *Plague of Hail and Thunder* is set after that of the *Caterpillar* and *Locust* ; when in *Exodus* 9. and 10 *Chapters*, 'tis set before it : And in *Amos* 2. 9, 10. the *Bringing of the Children of Israel up from the Land of Egypt*, is placed after the *Destruction of the Amorite*, when it was long before ; compare *Exod.* 12. 35, 51. with *Numb.* 31. 24. 'Tis *Hierom's* Observation, upon *Amos* 2. that In reciting the *Praises of God*, the *Order of History* is not kept, but it often falls out, that things first mentioned, are mentioned last, and the last, first.

Sett. 3. Now if any shall Object, that to admit of

122 *The H. Scriptures are a Sealed Book, till*  
of these *Trajections*, may be of dangerous Consequence to Religion, because the Enemies of the Holy Scriptures may improve them against Christ and Christianity.

I Answer, *Trajections* are usual in all other *Writings*, and if the Style of the Holy Scriptures be an Objection against them in the Minds of any upon that Account, by the same Rule they may reject all other *Writings* in the World; because they have their *Trajections*, as well as the Holy Scriptures.

But some will be ready to say; If the Holy Scriptures are full of *Trajections*, and other sort of *Figures* how shall we who are Illiterate Persons know them? and will not this tend to a Confining of the Interpretation of the Holy Scriptures to Learned Men only, and so to an Enslaving of us to their Dictates and Authority? I Reply, Humane Learning is singularly useful in *Translations*, and in giving the *Grammatical, Historical, Topographical and Chronological* Explications of the Holy Scriptures; but 'tis Divine Learning alone that instructs to the Kingdom of God, and makes a Man wise to Salvation. For 'tis the Spirit of Wisdom and Revelation that leads into the Saving Knowledge of Christ, and the Spiritual Understanding of the Mysteries of the Gospel. And therefore if a Man or Woman be ignorant of Humane Learning, meer Strangers to Arts and Languages; yet if they have Divine Learning, are taught and instructed by the Holy Spirit, and yield Obedience thereunto, they come to know the Mind of the Lord in the Holy Scriptures, and to be sensible Witnesses of the same; while others with all their Humane Literature, and Skill in the Originals, not regarding the Inward Revelation of the Spirit of God upon their Minds, but depending upon, and trusting to their Natural and Acquired Abilities, which cannot possibly unfold the Mysteries of the Gospel spiritually unto them.



opened by the Lion of the Tribe of Judah. 123

are in the dark about the Things of God, and  
are wholly void of all Spiritual Sense and Understanding  
of them. These know more indeed of the Outward  
Letter, which is but as the Cabinet to the Jewel;  
but the other, coming to the Spirit and Life, are  
truly made Possessors of the Jewel itself. The Holy  
Scriptures with respect to all saving Spiritual Under-  
standing thereof, are as a *Sealed Book*, till the Lion  
of the Tribe of Judah breaks off the Seals, and o-  
pens the Sacred and Spiritual Contents to the Soul.  
And hence it is, that so many Learned *Doctors*  
and *Rabbies* have Ears, and hear not; Eyes, and  
see not; and Understandings, and perceive not;  
because they consult with *Flesh and Blood*, with  
their own Carnal Wisdom and Reasonings, and  
reject the Counsel of God, which he gives in by  
the Spirit of his Son, to direct and guide us  
unto all Truth. But they that wait upon the  
Word in the true Poverty and Humility of their  
own Spirits, and do purely resolve their Faith  
into the Glorious Power of God, without any  
Mixture of the Wisdom of Man, these have the  
Doors of their Minds opened by the Great and  
true Illuminator, Christ Jesus, to see the Works  
of the Lord, and his Wonders in the Depths of  
the Holy Scripture, while the meer Letter-Wise cannot,  
with all their Worldly Wisdom, discern them;  
for the Things of God (saith the Apostle) knoweth no  
Man, but the Spirit of God, 1 Cor. 2. 11. No Man can  
come Spiritually to know the things of God,  
nor the Mysteries of the Gospel, but by the Imme-  
diate Revelation of the Spirit of God. He hath re-  
vealed them to us by his Spirit, v. 10. Now as they were  
revealed unto the Apostles by the Spirit, so  
must they again be revealed unto us, (tho' we have  
them in their Words already,) by the same Spirit, or  
there is no possibility of Knowing and Understanding  
of them Spiritually.

*Seet. 4. "R. A. 3. Much less is there any Reason to imagine, that it was peculiar to the Jewish Passover, as a part of it, and so of the same Mutable Nature with it: Singing to the Praise of God being, as, I conceive, hath been sufficiently proved, a Moral Duty; and therefore of Universal and Perpetual Obligation, and so fit to be used upon that, or any other Joyful Occasion. Essay, p. 22.*

*Reply 3. He hath not sufficiently proved Singing to the Praise of God to be a Moral Duty, as I have shewn in my first Chapter; where his Notion of the Moral Duties of Religion, as being Originally Written in the Heart of Man by Nature, and still in a great Measure to be discerned by serious Attention and Consideration, without any Special Revelation, and his Five Considerations to prove the Morality of Singing, according to the aforesaid Notion, are Examined and Disproved, and therefore the Singing he contends for, is not of Universal and Perpetual Obligation.*

*"R. A. 4. There is the greatest Reason to conclude, that our Lord Sang this Hymn with his Disciples, at least especially upon the Occasion of his own Supper, and the Commemoration of his Sufferings, and redeeming Love therein; forasmuch as it was immediately joyn'd thereto, the Evangelists plainly shew. Essay, p. 23.*

*Reply 4. This Answer is coincident with the Second, in my Reply whereunto I have shewn the frequent use of Trajections in the Holy Scriptures, that Immediety of placing a Word or Sentence doth not always prove Immediety of Time Concord or Relation, and that there is a greater Probability that this Hymn appertained to the Passover, than to the Lord's-Supper.*

*"R. A. Nor is there any Force against this Conclusion.*

was peculiar to the Jewish Passover. 125

"clusion, in that Objection which some make;  
"That had this Hymn belonged to the Lord's-  
"Supper, doubtless the Apostle  
"would have mention'd it, when \* 1 Cor. 11. 23, &c.  
"he \* sets down the Institution  
"of this Ordinance, as he had received it from the  
"Lord.

"For to this I reply, That were there any Force  
"in this Objection, we might also thence conclude,  
"that *Giving of Thanks before the Cup*, doth not be-  
"long to it. Of which, tho' it be  
"plainly express'd by the † Evan- † Mat. 26. 27.  
"gelists, yet the Apostle makes no Mark 14. 23.  
"Mention: His Design being, as I  
"conceive, not so much to give an Account of  
"all things pertaining to the Lord's Supper, as to  
"correct those *Gross Abuses*, which were crept  
"into that Church, in the Use of this Holy Or-  
"dinance. Essay, p. 23, 24.

Rejoinder. The Force of the Objection is rather  
strengthened than weakned by his Reply. For tho'  
the Apostle doth not immediately mention in so  
many Words, that the Lord Jesus Gave Thanks be-  
fore the Cup, as Matthew and Mark do; yet they  
being express'd before he Brake Bread, and the Cup  
said to be taken after the same manner, his giving of  
Thanks before the Cup is necessarily to be understood;  
and so necessarily too, that without it we shall  
greatly wrong the Apostle's Words. For first he  
tells us, The Lord Jesus, the same night in which he  
was betrayed, took bread; and when he had given thanks,  
he brake it, and said, Take, Eat, this is my Body  
which is broken for you; this do in remembrance of me.  
And then adds immediately, After the same manner  
also the Cup. For the Words [He took] are a  
Supplement. So that this is the plain Meaning of  
the Apostle, That as the Lord Jesus took Bread and  
gave Thanks, so he also took the Cup and gave Thanks.

"But

Sett. 5. "But (says R. A.) doth he any more expressly tell us, that when he had taken it, he gave Thanks, than he tells us after they had drank it, that he Sung an Hymn? Br. Vindication, p. 28.

I Answer, Our Lord's Giving of Thanks is express'd before *He brake the Bread*, 1 Cor. 11. 2. and as much intimated before *He gave the Cup*, v. 25. as tho' it were actually express'd there; for this Adverb [ὡσαύτως, *Hosautos*,] after the same manner, cannot be restrained to the taking of the Cup only, as tho' the Apostle intended no more by it, but that, and referr'd us to *Matthew* and *Mark* for an Account of Christ's Giving of Thanks after he had taken it; but also comprehending his Giving of Thanks. And therefore the Case, as R. A. puts it, is not at all Parallel; for Giving of Thanks before the Cup is manifestly included in the Syntax of the Apostle's Words; but there is not the least imaginable Intimation of Singing an Hymn.

And as to the Supplement, [\* *Ελαβε*, *He took*,] which our Translators have used; and R. A. thinks is only the Verb that must be here supplied, *Appendix*,

68, 69. I think not only *Ελαβε*

† *Και ευχαριστήσας*, is to be understood, but † *Και ευχαριστήσας* also, being both ex-

press'd in v. 23, 24. And then the Sense will neither be incomplete, nor the Apostle made to speak contrary to the *Evangelists*, *Mat.* 26. 27. and *Mark* 14. 23. but the Words will be fully expressive of his Meaning, and exactly harmonize with them; viz. *After the same manner as he took the Cup, and gave Thanks.* And this is undoubtedly the Importance of the Adverb, [*ὡσαύτως*] not only in this Place, but also in *Luke* 22. 20. And for the making of things yet more plain, so that no Room may be left for an

Evasion

*the Cup, is plain from 1 Cor. 11. 25.* 127

Evasion ; I observe in all other Places of the N. Testament, where we meet with this Word [*Hofautos*] , it necessarily imports the supplying of what went before, to make the Sense compleat. Thus 'tis said of the Housholder, that *He went out about the sixth and ninth hour, and did [ Hofautos ] likewise, Mat. 20. 5. that is, as he had done before, viz. He saw others standing idle in the Market-place, and said unto them, Go ye also into the Vineyard, and whatsoever is right, I will give you, v. 3, 4.* So we read in the Parable of *A certain man, who had two Sons ; that he came to the first, and said, Son, go work to day in my Vineyard : And he came to the Second, and said [ Hofautos ] likewise, Mat. 21. 28, 30.* and what was it that he said likewise ? why, he said, *Son, go work to day in my Vineyard.* See also *Mat. 25. 17. Mark 12. 21. & 14. 31.* where the Word is also used, and necessarily requires the Supplement of something Antecedent to perfect the Sense. From what has been said, 'tis very Evident, that the Case of *Singing an Hymn*, and Christ's *giving Thanks before the Cup*, is not the same ; for here is as much Proof as can be desired, that Christ *Gave thanks before the Cup* ; but the *Singing of an Hymn* is totally omitted, both in Terms and Implication. And if after all this, *R. A.* shall yet insist upon it, as he doth in his *Appendix*, p. 69. That “ here is no more express mention of Christ's *Blessing the Cup*, before his giving it to his Disciples, than there is of their *Singing an Hymn* after they had drank it. He will not, I hope, deny, the express mention of *Blessing the Cup*, 1 Cor. 10. 16. *The Cup of Blessing which we bless*, whether we take those Words *Literally* or *Allegorically*. Wherefore the Objection stands still firm and unshaken, viz. “ That had this Hymn belonged to the Lord's-Supper, doubtless the Apostle “ would have mention'd it : Notwithstanding *R. A's* Endeavours to the Contrary.

And



Christ gave Thanks before, &c.

And this will yet further appear, if we consider the Apology *R. A.* makes for the Apostle's real Omission of the *Hymn*, and pretended Leaving out of Christ's *Giving thanks before the Cup*; telling us, the Apostle's "Design being, as he conceives, not so much to give an Account of all things pertaining to the Lord's-Supper, as to correct those gross Abuses which were crept into that Church, in the Use of this Holy Ordinance. For his Words manifestly imply, however intended by him, that it was the Apostle's Design to give an Account of all things pertaining to the Lord's Supper, tho' not so much as to correct those gross Abuses. So that under Pretence of excusing the Apostle's Omission, he hath, tho' unwittingly, both confirmed and reinforced the Objection. For the Words [*not so much*] respect more, the Degree or Manner, than the Substance or Matter of the Account given by the Apostle; who acquaints us with all things appertaining to the Supper, tho' not in so large a Manner as he delivers himself about those gross Abuses, which were crept into the Church at *Corinth*.

Thus, to retort his own Words, *Essay*, p. 24. upon himself, with this necessary Variation; we have sufficient Reason to conclude, that our Lord neither Sang this *Hymn* with his Disciples, nor Sang it especially, much less only, upon the Occasion of his own Supper; and consequently, that we have here no certain Instance of his Singing Praise to his Father, as our Pattern.

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